265

The Scholar

1429
236.

APRIL 1936

11 JUL 1938
MADRAS

E. H. PARAMESWARAN, M.A., L.T., *Editor.*

E. N. SUBRAHMANYAM, M.A., B.L., } *Associate Editors.*
E. V. RAMAKRISHNAN, B.A.

LITERATURE :: SCIENCE :: ART

YOUR WIFE AND CHILDREN

are

well cared for by you

NOW.

Will it be

ALWAYS

so ?

ESTABLISHED IN
1913
LEAST EXPENSES
24 %
OF PREMIUM INCOME
HIGHEST BONUS
Rs. 25 Rs. 20
PER YEAR
STRONGEST RESERVES
11 %
OF LIFE FUND

A WESTERN INDIA

Endowment Policy

will make

their future

CERTAIN

and

at the same time

protect

YOU IN OLD AGE

For full particulars, please write to :

The Western India Life Insurance Company, Ltd.,

SATARA

Chief Agent,
292, Esplanade, MADRAS

District Agent,
PALGHAT

THE SCHOLAR

VOL. XI	APRIL 1936	NO. 7

CONTENTS

		Page.
1.	Iran *By Nicholas Roerich.*	295
2.	Rabindranath's Music *By B.*	298
3.	Narsinhro Bholanath Divatia *By Gurdayal N. Mallik.*	302
4.	St. Gill or Persistence *By F. H. Aldhouse, M. A.*	304
5.	Cycle (Poem) *By Harindranath Chattopadhayaya.*	309
6.	White Cloud (Poem) *By Harindranath Chattopadhayaya.*	310
7.	Swami Vivekananda *By B. N. Nath, B. A., B. T.*	311
8.	Vocational Education *By Sampat Giri Rao, M. A.*	320
9.	Women in Hindu Law *By The Maharani Gaekwar of Baroda.*	328
10.	In the Land of Nod *By "Junius".*	333
11.	From Press and Platform	335
12.	Smile Awhile	336
13.	From All Quarters	337
14.	Book Reviews	338

Antwerp Office:
86, RUE DE PELICAN
Antwerp.

Estd.
1910

Tel. Address:
"NECKLACE"
Telephone: 2696.

BAPALAL & COMPANY,

DIRECT IMPORTERS OF DIAMONDS,

GOLD AND SILVERSMITHS,

CHINA BAZAAR ROAD, MADRAS

OUR NEW PUBLICATIONS

Text-books on General Science by T. Doraswami Pillai, B. A., L. T.

Book I for Form I in Tamil & Telugu				0 8 0
II	II	,,	,,	0 10 0
III	III	,,	,,	0 10 0

New Method Geography as per new syllabus
by Mr. N. Venkataraman, B. A., L. T.

Book I for Form I in Tamil & Telugu				0 9 0
II	II	,,	,,	0 10 0
III	III	,,	,,	0 10 0
Rising Sun Primer English				0 3 0
,, ,, Reader I	,,			0 4 6

High School Science books for IV, V & VI Forms as per 1929 syllabus by T. Doraswami Pillai, B. A., L. T.

Apply for one catalogue.

T. V. CHELLAPPA SASTRY & SONS,

EDUCATIONAL PUBLISHERS,

1–1, Sembudoss Street, MADRAS

THE SCHOLAR STATIONERY STORES,

SUB-AGENTS FOR GODREJ'S VEGETABLE TOILET SOAPS,

PALGHAT

THE HOUSE OF QUALITY, RELIABILITY AND

CHEAPNESS FOR ANYTHING IN

THE TYPEWRITER LINE

&

ALL STATIONERY

&

TOILET REQUISITES

CALL AND CONVINCE YOURSELF

ENCOURAGE

INDIAN INDUSTRIES

The only way to obtain freedom is

by Patronising Indian Concerns.

Ours is one purely of

INDIAN CAPITAL

INDIAN LABOUR

INDIAN MANAGEMENT

MALAYALAM TYPES

BOTH BODY TYPES & HEADING TYPES

FROM 11 TO 28 POINTS

THE MADRAS TYPE FOUNDRY,

COPPER ALLOY HOUSE,

38, Jones Street, Tele { Phone: 3849 / Gram: PRINTYPE } **MADRAS**

SCHOLAR PENS

for

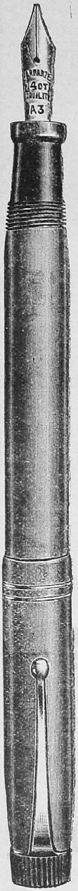
Easy Writing

and

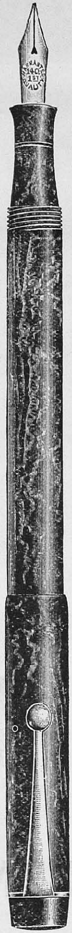
Reliability

SIZES, STYLE, POINTS AND COLOURS TO SUIT EVERY TASTE

SOLID GOLD NIB IRIDIUM TIPPED



SCHOLAR DE LUXE PEN Rs. 5/—



SCHOLAR PEN Rs. 3/8.

Sole Distributors:

THE SCHOLAR STATIONERY STORES,

THE SCHOLAR PRESS, PALGHAT

SRI

SIVAKAMI-NATESA NIDHI,

Head Office: **Chittur-Cochin.**

Branches: **1. Travellers' Bungalow Road, Palghat,**

2. Tattamangalam.

Sole Proprietor: **C. S. SADASIVA IYER**

Receives Fixed and Short Term Deposits,
Opens Current and Savings Bank Accounts
at the following rates of interest,
Allows Over Drafts, Cash credit accounts etc.
to approved constituents
and
gives all kinds of Banking facilities.

For further particulars please apply.

RATES OF INTEREST

Fixed Deposits for 1 year		7½%
Do.	for 9 months	6¼%
Do.	for 6 months	6%
Do.	for 3 months	4½%
Do.	for 1 month	3%
Current Accounts		4½%
Savings Bank Accounts		6%

THE STATE AIDED BANK OF TRAVANCORE, LIMITED

Head Office:—**ALLEPPEY**

Branches:—**Trivandrum, Changanacherry, Cochin, Quilon, Kottayam, Kayamkulam and Ernakulam.**

(Under the patronage and support of the Government of H. H. The Maharaja of Travancore).

Paid-up Capital	...	...	**Rs.**	**7,94,090**
Reserve Fund	...	...	**Rs.**	**3,62,660**

Fixed Deposits are now received at the following rates:

6 Months	4% per annum.
1 Year	5% per annum.
2 Years and more	5½% per annum.

The interest is payable half-yearly. Every kind of Banking business undertaken.

For further particulars apply to:—

C. KRISHNA MENON, M.A., A.I.I.B.,

MANAGER

BOOKS

PRIZE BOOKS

for Schools & Colleges

GIFT BOOKS

POPULAR FICTION

STANDARD LITERATURE

College Books

& Study Helps

Can be had from:

ROCHOUSE & SONS,

Publishers & Booksellers,

292, ESPLANADE,

MADRAS

BOOKS THAT YOU SHOULD READ

Books by S. V. V.	Price Rs.	As.
Soap Bubbles	1	0
More Soap Bubbles	1	0
Chaff and Grain	1	0
Sita's Choice and other Plays by A. S. P. Iyer, I. C. S.	1	0 (Board)
	1	8 (Cloth)
World Depression by K. T. Shah	1	8
Is it a Crime? by H. D. Rajah	1	0
Sparks from our life by H. D. Rajah	0	4
Evolution of the Congress by U. C. Gopalan	0	4
Life of De Valera by Balkhumar	0	6
Roosevelt and New America by A. G. Venkatachary	0	8
What Next? by K. F. Nariman	0	8
Whither Hyderabad? by Syed Abid Hassan	1	0

Copies can be had of :

P. R. RAMA IYAR & CO.,

ESPLANADE, MADRAS

Pave your Way
to
RADIANT LOVELINESS
by using
PRABHU'S

MARGOSA SOAP

*the de-lux skin soap
of the Tropics with
the active principles
of Margosa.*

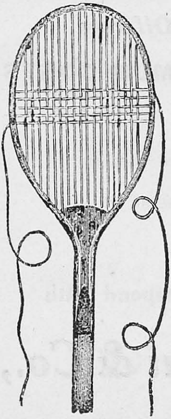
MADE FROM PURE VEGETABLE
OILS

SHARMAN & Co.,

SPORTS SPECIALISTS

MADRAS **COIMBATORE**

Factories: SIALKOT



Manufacturers and Importers of:

HIGH CLASS SPORTING GOODS,
SUPPLIERS TO ALL THE SCHOOLS,
COLLEGES AND CLUBS

CATERERS TO SPORTSMEN OF DISTINCTION

The house of quality, reliability and cheapness.

This is the testimony of all who have tried us. They are fully & completely satisfied and do not want to change us. Why not you also try us once and be convinced?

Restringing a Speciality.

Telegrams: "SIGACO" Phone: 3168

THE
SOUTH INDIAN
GENERAL ASSURANCE Co., LTD.,

(*Incorporated in India*)

Head Office :—

Christian College Building, Esplanade, MADRAS

Branches :—

BOMBAY

381, Ismail Buildings,
Hornby Road

CALCUTTA

9, Dalhousie Square
East

District Organiser's Office :—

BANGALORE

24 A, Balepet.

A First Class Indian Life Office Offering

MAXIMUM BENEFITS at MINIMUM COSTS

DOUBLE & TRIPLE BENEFIT POLICIES A SPECIALITY

Influential and Reliable persons are offered the best opportunity as Agents and Organisers.

FEMALE LIVES *Accepted*

Intending agents are invited to correspond with

Messrs. K. C. Pandalai & Co.,

MANAGING AGENTS

The SCHOLAR

VOL. XI | APRIL 1936 | NO. 7

Iran.

(DIARY LEAVES)

BY NICHOLAS ROERICH

"This I ask Thee—tell it to me truly Lord,
Who the Sire was, Father, first of holiness?
Who the pathway for the sun and stars ordained,
Who through whom is't moon doth wax and wane again,
This and much else do I beg, O God, to know."

Thus spoke Zarathustra!

Many deep thoughts reverberated on the Iranian upland.

Over a year ago we entered into our diary: From March on, Persia will cease to exist. Iran will be in its place. It is difficult to judge from afar the true reasons for this change of the name. At times these changes seem epidemical—so much has been re-named now-a-days geographically and socially.

As if in some great migrations people move from old places to new ones. Perhaps, they try to find earth where less blood has been spilt. Or they recall some ancient paths. Or, striving into the future, these travellers want first of all movement as such. They dream of something, rejuvenated and mighty.

We do not know, why Iran instead of Persia. We do not know why precisely from March. But anyhow the ancient name "Iran" sounds majestical—there is great scope in it—many great remembrances and promising aspirations. From our very heart let us wish to Iran that which so beautifully resounds when this

ancient concept is pronounced. Let us thus express our wishes to the valiant Shah of Iran—Riza Khan Pehlevi.

We do not know whether our "Himalayas" reached Persia, or already Iran. Precisely let the unsurpassed Himalayas transmit their greeting to the snowy giants of Iran. Let them remind of the ancient and always glorious songs of heroism.

Perhaps the old songs are not everywhere still resounding. The picturesque garments have begun to disappear. But will not the re-born concept of Iran remind the people of the beautiful treasures inherited by them from the past ages? Will it not remind the two and half thousand years of history during the waves of which the Empire stood and now with renewed might it is ascending the steps of self-realization?

Is not Shahnama—the "Book of Kings" really beautiful, expressing the entire Iranian magnitude and is not this immortal poem created by the thought of the great poet ?! The primordeal struggle of Light and darkness, the symbol of the participation of man in the increase of good and evil is expressed in the beautiful images of Iran. Now, when the country wishes to reveal even through its name the glory, strength and depth of thought, then one can consider such a change of name as a sign of the inner growth.

Many beautiful pages have been recorded in the history of Iran. Let us remember the heroical names of the satrapies: Media, Elam, Parthia, Haraiva, Bactria, Sughd, Khwarazm, Drangiana, Arachosia, Thattagush, Sindh, Egypt, Armenia Cappadocia, Sparda, Ionia, Skudra, Kushiya, Machiya, Karkas! The names alone already convey a fairy tale of glory! Who did not dream of Passargadae, of Babylon, of Suza, of Ecbatana, of Persepolis ?! Whose imagination was not uplifted by the sight of the gorgeous images on the rocks, colossal statues—guardians of the entry into the ruined palaces. Even in such remnants you feel the greatness of the past; even the chips of the beautiful ornaments of the floor, even the smallest fragments of magnificent necklaces—all they speak of the inspiring scope and quality of creativeness.

The name of Horsabad vividly reminds us of one of the founders, Sargon with all the legends and myths which surround him. The beautiful bas reliefs again bring to life these semi-mythical heroes. Nimrud with the ruins of the palace of Assurnazirpal! Also the Kuyundjik and the palace of Mineherib and the ruins of the gorgeous dwelling of Tiglatpalassar in Kalat Pergat! And the famous gates with reliefs of the deeds of Salmanassar. And the marvellous dyorithian statues, vessels and Babylonian bronzes! And the palace of Artaxerxes! And finally

the unforgettable library of Assurbanipal—such eternal treasures transmute the remote antiquity into a majestic reality. Even in the last century all these memorable places were still lifeless burial mounds. And even in our presence so many significant scrolls were still unrolled. In our days only, were found the most important Babylonian sagas of the biblical flood and parts of the epos dedicated to Gilgamesh. All these treasures will be unveiled by the incantation of one word—Iran and will give wings to new thoughts. Aerian ! Iran ! Iran !

And Zarathustra Who brought the Fire, and Mani, and the Bahaists, and the living Messian mystery of the Great Imam,—from the ancient Sumerians, through Babylon, through the Achaemenides, up to all the inspired Iranian poets on wings of the miraculous Al-Borak "sparkled the rays of highest knowledge and highest culture" ! Does not all this uplift the imagination ? The wizzard of the mountains—the rock of Alamut, crowned with an unconquerable citadel on its summit ! And the Kitab-el-Igan ! And the snow-white Demavend ! And like Guru Charaka, upon the blossoming meadows of Hamadan, the famous philosopher and healer, Abu-Ali-ibn-Sina searches for wonder-working herbs; who in the West does not know him as Avicenna ? His works are, at present, being published with great reverence in Europe.

From the same flowery meadows are born the unforgettable Isfahan and Ardabil carpets. No one can forget the artists of Iran: Bihzad, Riza Abbasi, Ustad Muhamadi, Agha Mirak from Herat with all their pictorial wonders from Shahnama, with the entire epic of Iskander, with the popular images of King Bahram and Asad. Also, like an immense meadow in full bloom !

And do not up till now live amidst us the sonorous verses of such poets like: Rudaki, Fordausi, Anvari, Qatran, Omar Khayam, Sa'di, Rumi and Hafiz.........sonnets, odes, elegies, poems, in which the beloved heroes of Iran proclaim unforgettable words of valour, achievement, devotion and love ?

Countless are the images with which the history of Iran is imbued. Everyone remembers the valley of Shiraz, of the roses of Shiraz.

A famous ode in which Hafiz sums up the charms of Shiraz, begins :

> "*Khushā Shīrāzu viz' i bī misālash*
> *Khudāvandā nigah dār az zawālash*".
> " Fair is Shiraz and matchless her display
> Oh, God protect her ever from decay."

Rabindranath's Music.

By B.

RABINDRANATH Tagore's advent into the world of Indian Art, whether poetry or music or painting marks a pronounced revolt from the rigid, old and often hackneyed forms, both in ideas and in style. He is for ever creating new and varied forms through which to express his versatile and many-sided genius. One great quality—perhaps, it is the greatest—we see in all his experiments in the field of literary and artistic expression—simplicity. He always aims at this; it has ever been his watchword. The happy result of this is evident everywhere in his poetry. Even at his highest, grandeur and richness co-exist with a certain daring naturalness and simplicity. This is all the more remarkable in his music.

Before discussing Tagore's musical productions a few words may be said on India's traditional music, or the classical music, as it is better known.

In this form of Indian music, the singer is the real creator; he improvises every minute he sings, taking only the outline of the tune from the composer. He can bring his imagination as well as skill into free-play and allow them to revel in fresh groupings and variations of the prescribed notes and intervals. Thus there is much scope for "plasticity and variety wedded to a remarkable efflorescence or structural beauty." Really high class music is the result, bringing in "ineffable delectation."

Tagore's compositions on the other hand, though a great many of them are based on the classical Ragas and Raginis, are sung just as the composer wanted them to be sung—there is no room here for improvisation or anything like that.* Naturally this makes his songs considerably easier to master than the Classical tunes. Moreover, even the enjoyment of the Classical music requires a fair amount of knowledge of the whole intricate system on the part of the hearers; and so it is still confined to a small, though now-a-days ever-widening, circle; whereas, Tagore's music has got equal appeal to the illiterate peasant as well as an individual versed in the technique of music. It is also free from one or two charges that have been brought against the Classical system.

---

* Of course this will be felt to be a serious handicap by the Classical musicians who sing his songs. But Rabindranath has got an effective explanation for this: "The Rasa originating from or infused into his songs is contained in the tune and tala set by him; he has left no gap to be filled up by others." (*The Landholder's Journal.* September 1935).

In the latter form, as mentioned above, the singer has almost unlimited freedom in the interpretation of songs. This has not always led to happy results. Leaving aside the havoc wrought by minor talents imperfectly trained in the complicated system, the statement that, "the sense of proportion had been entirely lost in the endless execution of vocal gymnastics so appealing to professional singers * " of the Classical music is not entirely baseless; but this charge we need not take seriously, because it is exactly this 'vocal gymnastics' which is claimed by the Classical musicians as the 'summit-glory' of their system.

More deplorable is the fact that this has helped the springing up of "several antagonistic schools with their own views of singing and notions, that at present the musicians even of the North differ violently as to the musical features of many Ragas and Raginis". Tagore has been able, in his own compositions, to regain this lost proportion. And obviously they leave no room for any differences regarding the manner of singing.

One of the glories of Tagore's musical compositions is that unlike in the Classical music in which the words are 'often vulgar, even grotesque', and generally 'limp, and pale', he has in his compositions, wedded beautiful, intensely appealing music with divine poetry. In this connection, we may profitably consider the place of words in music.

The theory that music and words are irreconcilable ** is alright if we understand that it has been uttered a little too enthusiastically. It seems reasonable to modify it thus: Words in a song are but the vehicle of its melody.† It won't be inconsistent to add: "—it (the song) begins where mere words fail. Its power lies in the region of the inexpressible; it tells us what the words cannot."‡ This is Tagore's musical creed expressed in his own words.

One thing is clear now; the notorious disregard of the Classical singers towards words. Because in Indian Music, the chief thing is "the aureole of melody woven round the song"; and this melody has attained a great degree of perfection. The singer has not at all to bother about words. So, "it is all one to him whether you regale him with:

> "I have come to know Thee, Mother mine,
> Never more shall I let thee part;
> Now is gone for ever the burden of the earth,
> And shadowing afflictions' dart".

---

* *Visva-Bharati News*, April, 1934.

** "My life"—Isadora Duncan, p. 163.

† "My Reminiscences"—Tagore, p. 204.

‡ Ibid—Pages 204—205.

Or

O, sister-in-law, do tell me how they lips
Are made vermilion by those betal-chips ?"*

But this fact—that the melody is everything in the Classical music and the words are nothing—cannot be made an excuse by the Classical musician for uttering grotesque words, as Mr. Roy, himself a well-known Classicist confesses, he does generally. So long as words have to be used in the Classical songs, they should be beautiful, expressive words.

What Mr. Roy claims to be the unique contribution of Bengal to Indian music is also this :—that of having lifted Classical music out of the banality of limp, pale and often meaningless words and wedding it to real, vivid, first-class poetry." Though Tagore has not been a composer of songs of the Classical type. his influence and importance in this movement can never be over-rated.

We decided that words in music are not of much importance. Still we find ourselves praising Tagore's compositions as being the union of appealing music and great poetry. Let us explain.

It has been mentioned that Tagore's compositions allow of no improvisation. In other words, the music in them is not so much developed as in the Classical songs. Indeed, Tagore himself has explained this: " In Bengal, however, the words have always asserted themselves, so that our provincial song has failed to develop her full musical capacities."** In other words, the melody in these songs does not carry the singer or hearer to such regions where he will forget the meaning of words. On the other hand, he is thrilled by the words, while the poetry and the music greatly heighten their enjoyment. And this is the greatness of Tagore's compositions.

A word more on this ; when I said that the music in Tagore's compositions are not so much developed as in the Classical songs, it was not at all to suggest that their musical qualities were inferior to the poetry in them. Far from that. Indeed, we can say that Tagore's songs can live on the merit of their music alone. If the writer might take the liberty to become a bit personal to make the statement more clear, he can say that, for many months, he used to get mad over Tagore's songs, even though he then knew less words of Bengali than he would now like to make public. Of course, he enjoys them even more now, because he understands also what the words seek to express.

* Mr. Roy's article on " The Classical Music of Bengal " in " The Four Arts Annual " 1935.

** " My Reminiscences " p. 205.

We may note one more aspect of Tagore's musical genius. It is, as Dr. Bake has remarked, that he has re-established "the contact with the music of the people. that ever fresh source of inspiration." Yes, many of his beautiful compositions are adapted to folk tunes or Baul tunes as they are more popularly known in Bengal. The happy result is that his songs have found their way into the life of the people.

The Classicists have fretted and fumed against Tagore's innovations; and perhaps, legitimately too, from their own standpoint, to some extent. But it is well to remember that the classical musician is not, by any means, the only individual with the right to talk about matters concerning music.

Let us view these compositions a little more closely. Where does their appeal lie?

Perfect in idea, execution and tune, for the pure joy of singing, Tagore's songs remain and will ever remain, unrivalled. There is, in them, something which peculiarly appeals to the modern mind. "The aspect of variety, of abundance, of the waves on the sea of life, of the ever-changing light and shade on their ceaseless undulations," which are so prominently present in these bewilderingly numerous creations are in perfect accordance with the manifold interests of the cultured modern mind. Again, in the great majority of Rabindranath's compositions, as indeed in everything he writes, there is a certain indescribable beauty born of a sweet and mystic melancholy; and who has not felt with the poet that

"Our sweetest songs are those that tell of saddest thought"?

the intelligent appreciation of Classical music is, to a considerable extent, an affair of the head; whereas Tagore's songs have only to do with the hearts of men.

None can fail to notice the marvellous union of the music and the word in these compositions. A perfect balance is maintained between these two, so that they, instead of being detrimental to each others' enjoyment, supplement it. Particularly, as regards those of his songs, which 'tell of saddest thought' the creation or selection of the suitable tunes for them could only have been done by a born musical genius. It may also be noted that, in the case of Rabindranath, the tune always comes before the words. He hums a tune and then fits in words. And this is the man about whose musical sense, some Classical enthusiasts used to seriously doubt!

Perhaps the time is only coming when there will be a general recognition of Tagore's contribution to the renascence of Indian music. Anyway, many of his musical creations, "on the stretched forefinger of all times" will "sparkle for ever."

Narsinhrao Bholanath Divatia—A Scholar-Poet of Gujarat.

By Gurdayal N. MALLIK.

A massive head, bulging with ideas and intellectual equations, too heavy to be carried lightly by his age-bent body, bright eyes, his face invested with seasoned sadness—such is the picture of Narsinhrao Bholanath Divatia, one of the triumvirate of modern Gujarati scholar-poets (the other two being Balvantrao Thakore and Nanalal Kavi), which has been hanging on the walls of my memory's chamber ever since I saw him first, about six years ago, sitting in his private library at Santa Cruz, Bombay.

"What has been life's greatest lesson to you, Sir?", I asked him in the course of a few minutes' conversation which I had with him on the occasion.

"Patience", promptly came back the laconic, but luminous reply.

And I was almost on the point of quoting the wise words of the Prophet of Arabia, "Paradise is for the patient," when something within me prevented me from parading my pedantry.

But, be that as it may, Narsinhrao has created for himself a niche in the pantheon of poets and pundits of Gujarat. For over fifty years now he has served in the Temple of Saraswati with a devotion rarely displayed by a writer of the present generation.

Narsinhrao was born on September 3, 1859, at Ahmedabad, in a Nagar family. His father, Bholanath, was a leading social and religious reformer of the times. His influence on the son was very great, so far as the moulding of the latter's "Open-mindedness" in the realm of ideas and opinions was concerned. The result is seen in the release of the man from the tyranny of traditions, whether in life or in literature.

The seed of scholarship was sown in his school-days. It flowered forth during his college career and the first fruits appeared in the sunshine of Narain Hemchandra's influence in 1887. The publication of Narasinhrao's "Kusummala,"—a collection of poems—created a stir among his contemporaries, who were divided into two camps. Some applauded his "essay" in poetry, while others were offended at the anticonservatism of his forms and fancies. But all of them felt, nonetheless, that a new planet had "swum into their ken."

The reading public now impatiently waited for other books from the pen of Narsinhrao. But the latter was working under

a handicap. His onerous duties as Assistant Collector (under the then newly-created Statutory Civil Service which he joined in 1884,) left him very little time to devote himself to literary pursuits. Consequently, his second work, "Hridayavam" did not make its appearance till 1896.

This was followed by another spell of seeming inactivity which lasted for well-nigh eighteen years and which concluded when his third book, "Nupurjhinkar" came out of the press in 1914.

Two years before he had retired from service. He now began to serve the Muse with singleness of purpose. The effect of this is evident in "Nupur-Jhinkar," which is characterized by several sterling poetic tastes and talents, such as, beauty of Nature, drawing morals from scenes and situations, sound echoing sense, musical feelings and forms, ethical evolution of man, artistry of words, and so on.

Narsinhrao is, however, not only a poet. He is also a prose-writer and philologist of an eminent order. He has enriched and enlarged Gujarati language and literature. His Wilson Philological Gujarati lectures (in 1915) and Thakar Vassanji Madhavji Gujarati Literature lectures (in 1930) delivered under the auspices of the Bombay University, and his contributions to the press have all broadened the horizon of the Gujarati student and scholar.

It is to-day a moot question whether Narsinhrao is a greater poet or a greater scholar. One thing is, however, certain. His role in the development of Gujarati literature and language has been that of a Burbank in the field of plants. He has created a number of new ways and view-points through the "cross-contacts" of English and Gujarathi literatures. And he stands now on a high pedestal built for him by his own literary qualities. Only the other day a writer in the *Times Literary Supplement*, suggesting the institution of an Indian Nobel Prize (*Vide The Times of India*, dated 26—2—1936), said that "a concrete recognition be given to some outstanding writer, to a Tagore of Iqbal, a Sarat Chatterjee, a Kelkar, *a Divatia*" (Italics mine).

Narasinhrao has been a patient, painstaking and perfecting craftsman in the Temple of Saraswati. He has been a pioneer in several fields of social reform. Thus, he has given of his best to his community and to his province. But, above all, he has given of himself wholly and wholeheartedly in order to fulfil life's many claims. He has drunk deeply of the cup of pain and at last won his way to the shining ranks of witnesses to the immortal truth,—to quote his own words,—"So long as man does not give up God, God does not give up man."

St. Gill or Persistence.

BY F. H. ALDHOUSE, M.A.

THERE is a season between Winter and Spring, and again between Autumn and Winter, when there is a pausė in the eternal Procession of the Sessions, when the endless existence which Nature renews, rests for a moment. Then once again the transformation of life transformed and death outgoing, and returning proceeds as it did from the beginning.

There are many who think that Spring, with all its hopeful promise, its varied shades of green, the most beautiful of times, and there are some who think the wistful season of Autumn, which reflects every shade of sunset in the reds, gold, and purples of its withering foliage, more beautiful. But both these seasons are the times of hunting.

The sound of the horn, the merry baying of the hounds hastening to the kill can be heard constantly in the country, in lane and field and copse. An appealing sound to the hunter, but not to the hunted, seeking a way of escape and seeking in vain, feeling their strength failing and the sound of their pursuers gaining on them. The noise must, indeed, be terrible. Deer, fox, and hare must hear it as a knell ever ringing louder and more fiercely till the hounds' teeth are buried in them and the hunter, knife in hand, gives the ' coup de grace '.

A very jolly thing is a hunt. Young and old, gentle and simple children and the old enjoy with all their hearts chasing some defenceless, and in the case of deer and hare, gentle animal to death, with its preliminary terror and despair to the victim. Yet listen to any song or music of the chase—could anything be cheerier or more enlivening ? Try singing, ' We'll all go a-hunting to-day' ' Three Jolly Huntsmen ' etc. etc. and see for yourself.

To kill and mutilate some beautiful creature seems to rouse the savage cave man who sleeps in civilized humanity, but sleeps uneasily and is easily awakened by scent of blood.

When Queen Elizabeth's pursuants went out in Ireland to lease the churches and chapels for the Reformed religion, there were places to which they did not penetrate, and even the more thorough and more destructive. Puritans were deterred by the woods—all of which they could not burn. Get someone to sing you the famous Irish song ' Shawn O' Dwyer a Glana '; and you will learn that though woods were burnt, yet woods remained.

In North county, Dublin, which we call 'the Switzerland of Ireland' from its many heights—there were places and chapels defended by hill and wood from these merciless and greedy marauders. Amongst these churches, there is a small chapel, little more than a chancel, dedicated to St. Gill. This Saint, a French hermit of Provence, has in his legend way, a most charming account of his love and protection of a milk white doe. This unfortunate animal's beauty made King Flovenz of Provence determined to hunt her to death, that her skin and head might deck his hunting castle. With his Royal pack of 140 dogs, his whole Court and even his Bishop, this sporting sovereign set out to accomplish his design.

Now Saints have, in all ages, been the friends of the lowly, even of God's lower creation, and the milk-white doe had learned to know him for a friend. She had brought her fawns for a caress from him. He had often rubbed her ears and stroked her sleek sides. What was more natural than she, pursued by such a hoard of pityless hunters, man and beast, should fly to his cell for help and protection. The Royal hunter, his court, his bishop, his 140 hounds pounded in pursuit of this creature, which had not even horns to defend her gentle life against their blood-lust. The flying doe reached the cell with her enemies close upon her track. The Saint, unwitting of all about him, was absorbed in the study of his Brevuary, which lay on a small rustic table carved by his own labour. The doe flung herself across his knee and hid her head in his mantle. The Saint threw a protecting hand across her.

At that moment, the hunt drew up at the cell door. To calls to turn the doe out to them the Saint did not respond, he did not even look up but continued to stroke and comfort the trembling and almost expiring creature. The hunters tried to hound the dogs on to go in and pull their prey down, but wiser than their master, they cowed and whimpered and would not invade the dwelling of the Man of God.

The courageous huntsmen, though willing to have the Saint and the poor animal that had sought sanctuary with him savaged to death by the dogs, did not possess the hardihood to do themselves what they desired to be done. As in Macaulay's poem—
'Those behind cried forward, and those before cried back.'

At that moment, the King of Provence, with his attendant Bishop rode up, seeing the hounds baulked and the huntsmen at cross purposes with each other but none willing to seize the prey. He rode up to the cell door, and seeing the milk white doe before him, in his eagerness to possess her carcase and oblivious of the Saint, he discharged an arrow at her, which did not fail to find its billet. It flew straight, it flew strong, it pierced the helpless

creature's shoulder but the wound was not deep, for it also pierced through the hand of the Saint, and the Brevuary which the hand held. The Saint who was thus identified in a common wound with the poor doe, turned his face to the kingly hunter—looking so Christlike with the blood falling from his pierced hand that the Monarch fell back conscience-stricken.

The doe was saved, the King learned a lesson in compassion, and the Saint after much persuasion, was induced to become the Abbot of a large monastery. But the wound in his hand never healed, it was a perpetual memorial of his unity with God's creatures and of other men's inhumanity.

That is the legend of St. Gille's of Provence or St. Gill, as he is called in Ireland.

His little church or Kil is not now used but stands intact, neither the hand of the despoiler nor the more insidious assaults of time have shaken a stone from its walls, or brought destruction to its plain altar. It stands in the lonely hills fifteen miles from the City in North County Dublin.

* * * *

The County Dublin 'blazers' had had a rather disappointing day. Two foxes had escaped, and they were all the more determined that this last one should not. Old men and women had pounded behind the dogs and must be gratified with the agreeable sight of a 'kill', a fox torn limb from limb by the hounds. And a number of young people also had joined in the chase, and must be 'blooded'. Their smiling young cheeks smeared with blood from the brush of the defunct victim. This fox was a young one, he had neither the stamina nor skill of older reynards, and the hounds were hard upon his tracks. The delighted huntsmen uttered hunting calls and looked with confidence and pleasure to a speedy and gory consummation to their hitherto unavailing efforts.

Suddenly there was a check. The hunters found themselves before a small, grey empty chapel. The dogs were there, the Master was swearing, cursing and endeavouring without success to get them to enter. Even the terrier, who is used to diving out a fox, who has gone to earth, refused to enter.

"What's the trouble?" Lord Dunoran asked the Master Colonel O'Neil.

"The — dogs won't go into that — hovel" the Master answered with furious imprecations.

"Well, send in one of the men", Lord Dunoran answered. "Let them flush the beast out of that."

The Master turned to the servants of the hunt (I will omit his oaths); "Go in one of you rotters," he shouted, "send the ruddy fox to blazes out of there."

"'Suse me, Colonel" the whipper-in said in a low voice "do ye know that there's a chapel."

"I don't care if it was an adjectival Cathedral," the Master answered. "Put the blooming fox out of it, or take a day's notice, you superstitious jackass."

The whipper-in went to the door, he looked in, he said something which was neither a prayer nor a curse, but partook of the nature of both, and drew back and slunk behind the other servants of the hunt.

"I'll fetch him out myself," the Colonel bellowed. "You miserable pack of noodles. Old woman's nonsense is all you know about. Not a man amongst the blooming lot of you. Here get out of the way, you dolts, I'll flush the brute out."

The Colonel, with scarlet face full of rage and bluster, advanced riding whip in hand to do as he had said. He came to the door and looked in. The small chapel was lit up from end to end with crimson from the light of the setting sun that Autumn evening. He saw the exhausted fox was lying panting before the small, square stone altar. The Colonel with the whip end of the riding whip in his hand and prepared with the handle to strike the prostrate and breathless animal— Then he turned and ran out of the chapel, dropping the whip on the floor and with face no longer red but ashy pale, made for his mount. His sudden exit, after all he had said, was greeted with some consternation, and laughter from a few.

"Did he bite you, O'Neil?" Lord Dunoran asked.

"Did you see a ghost Colonel?" young Mrs. McGarry giggled.

Sir Aubrey Sullivan looked into the chapel and calling 'gone away!' saved the situation and got the hunt away.

The servants withdrew hurriedly and with evident relief, and the others followed. None the less the fox remained in the empty chapel, and Sir Aubrey O'Sullivan well knew he was there when he gave the call 'gone away.'

A paled faced and manifestly very worried Master told me his story that evening. He had asked me to dinner and I found him alone (he was a widower) and much perturbed!

"I don't know what to make of it, Padre," the Colonel said. "The doctor says I'm quite sane, but must let up on the whisky

a bit. I don't know what makes him say that, I'm very temperate as you know. I never take more than a dozen glasses a day, not always that. I'd nothing at all when I saw what I'm telling you. Hadn't a drink of any kind for fully two hours. I want some sound, commonsense Anglican advice. When I was just about to strike that vermin, something made me look up. The animal was just on the foot of the step which the altar stands on, and with my arm raised to strike I suddenly saw an old man standing just over the fox. I could not have hit one without striking the other. He was a very queer looking old person, the old man was. He was wearing something that looked like a Chausble, but it was too full and fell over his arms like a cape almost ('it was a Casuela '—Editor). He had all the other fohn vestments, but his alp was curious, it seemed to have patterns in colour ('apparels' —Editor). He was a most impressive looking man, his strange blue eyes were quite luminous," the Colonel shuddered. "The fox saw him as well as I did for it looked up at him and whimpered, and what made me turn tail was seeing it trying to lick his bare sandaled feet." The Colonel looked hard at me and added, "Its tongue went clean through those feet, Padre, *it was licking the stones*."

I told the Colonel the legend of the doe and added, "That Chapel was dedicated to St. Gilles, or Gill as we call him, Colonel O'Neil. Perhaps a residence of several hundred years in Heaven has not altered his ideas and actions." "Begad, so it seems," the Colonel agreed.

Cycle.*

My time goes by like music
Pure music without words :
The eventide is mellow-dyed,
And O the homing birds !
There is a music in silence
And a deep silence in song
And the twain combine in this heart of mine
All night and all day long.
In one sense I am lonely,
In another sense, I am not.
From sun to sun I meet no one,
But then, I dwell like a dot
In strange unmeasured spaces
Controlling such an intense
High croud of dream drawn to a supreme
White-fire circumference !
My time goes by like music
Rich with inaudible bars :
The night is here, O charioteer,
And O the great wheel of stars !

Harindranath Chattopadhyaya.

---

* Selected from the forthcoming book, *Strange Jouruey.*

White Cloud.

O'erhead, in the pale azure drawn
By some old painter's brush,
A single white cloud sails, a swan
Through a suspense of hush.
I see it move, a captive pause,
In firmaments which keep
An inward beauty that withdraws
Behind a vast of sleep.
Sail on, O cloud-swan, slowly sail
Beyond the utmost tinge
Of thought, beyond the coloured veil
Flaunting the sky for fringe.
And let the sun, a drop of gold,
Be suddenly revealed
Beneath your plumes, a wound of old
That never shall be healed.

Harindranath Chattopadhyaya.

Swami Vivekananda.

BY B. N. NATH, B.A., B.T.

I

THOUGHT is the father of action. Education moulds thoughts into models and patterns best suited to the aims and aspirations of a nation. So the nature of the national activities of a country, either social, political or religious is determined by the type of education the country organises for its people. Education is the basis on which the superstructure of the state is built. Hence with the introduction of a new system of education the angle of vision of a country must change. The European Renaissance was the outcome of the changed educational out-look in the 15th century, and in India with that ever-memorable decision of Lord Macaulay supported by the great Raja Ram Mohan Roy, to teach western arts and sciences to the people of India through the medium of English dawned the era of the Indian Renaissance.

Now English, the language of liberty and equality, is an epitome of the culture of the West. With the introduction of English the youthful realistic mind of the adventurous Occident came into direct contact with the old idealistic mind of the conservative Orient. At first it seemed as if this new current from the West, with its strong rapids and whirlpools would entirely absorb and wash away the sacred stream of the land steadily flowing from times out of mind. The tempting outward charm of the western artists, its inviting appeal to our hungry senses, its unique power of attractiveness owing to its offer of immediate material gain, bewildered the unsuspecting Eastern mind for the time being. The East began to imitate the West blindly, condemned everything Indian as effete and out-of-date, and was just going to make a complete self-surrender when all on a sudden the clarion call of Swami Vivekananda fell like a thunderbolt and electrified the whole atmosphere with the eternal message of the Vedanta. "Arise, awake, Oh! ye sons of immortal bliss!" roared he, " yours is the religion and culture of which Buddhism is but a rebel child, Judaism is but a distant echo and Christianity is but a farfetched imitation." The glorious account of those precious ten minutes of Swamiji's life at the Parliament of Religions in Chicago should be written in letters of gold in the pages of Indian history. Here Swamiji not only defended but definitely proved the excellence of Indian culture. In an interval of ten minutes a miracle was wrought by the Indian mendicant.

Under his irrepressible call the stupefied Indian intellect began to recover and ultimately regained its lost consciousness. Everyone began to think that he was not a beggar to receive alms from others; but that he was the son of a queen who could offer precious gifts to others. It was the birth date of Indian nationalism. This turning of the Indian mind from a course foreign to its nature was the most valuable contribution of Swami Vivekananda to the Indian Renaissance. He set up the standard of Indian ideal on a high pedestal, unfurled the banner of Realisation and Renunciation and ordered his brother soldiers to march on and not to stop till the goal was reached.

He did not advise his countrymen to discard western civilisation altogether lock, stock and barrel. On the other hand, he clearly discerned that the West had a very valuable contribution to make towards the full development of Indian culture. In a very dim past, beyond the ken of history, the search after the Truth of Ultimate Reality began in India, as in modern Europe in Realism, and after aeons of ceaseless tapasya (efforts) ended in the grand Idealism of the Vedanta. In this long and tedious pursuit. the nation completely lost sight of the point whence they had started, and reached that ridiculous state of a philosopher who had fallen into a well keeping his gaze constantly fixed towards heaven. India has to acquire the knowledge of what is immediately under her feet. She must master material science if she wants to be great again. " This she must do " as Swamiji says, "not as a beggar but in return of the in-exhaustible spiritual knowledge that she can spare". It is significant that another great thinker of the age, Babu Bankim Chandra Chatterjee, arrived at the same conclusion. In the last chapter of his "Anandamath" the great Physician says to Satyananda, "Don't be crest-fallen, my child! The coming of the English is by divine dispensation. The soul of Indian religion is knowledge and not action. Knowledge is abstract, but action is concrete. Without the knowledge of the concrete, there cannot be the knowledge of the abstract. This knowledge of the concrete has disappeared from the land. The English are past masters of material knowledge. Let India learn this from them. So, my child come with me".

Swamiji emphasises the fact that the Indian thought-current like the sacred river Ganges, has been flowing from times immemorial on the hard bed-rock of spirituality, having its source at the perennial springs of Mt. Kailas, the Dream of Everlasting Beauty. If that fountain dries up, the nation dies with it. Let the mother current descend in her pristine purity from that height and sanctify the plains below; let her purify and absorb

many streams that flow from many lands and thus enriching herself, let her broaden more and more, creating new vistas and panoramas of enduring interest, and ultimately take rest in the bosom of the Ocean Infinite. A nation can never live by imitation alone.

II

CONTRIBUTION TO RELIGION

Swami Vivekananda was pre-eminently a religious man. As religion is the centre of all national activities in India, it was easy for Swamiji to work. His aim was not to establish a particular sect in this sect-ridden country; but to point out the unity in diversity. Like his Master, he said, "Different theories are but different paths that lead to the same goal." Truth is as old as the rock, and a reformer interprets the old truth according to the new light of the age in which he lives. In this sense, Swamiji was a great reformer, as he gave new meanings to many an old truth. His wonderful defence of idol worship, the theory of incarnation of God, and the law of Karma and transmigration of soul reveals what a deep insight he had into the matter. When reformers from within and missionaries from without had been waxing eloquent over the foolishness of idol worship, it was the genius of Swamiji that turned what seemed to be a sheer act of ignorance into a very reasonable scientific conception. "It is not an idol-worship," said he "But ideal worship." The theory of incarnation of God is like the hydrostatic paradox, the typification of the macrocosm into microcosm. The law of karma and rebirth is the only rational explanation of the gross inequality between man and man that can save God from the charge of partiality. Darwin's theory of evolution is a corollary to the law of Karma, as it shows only the ascent of the lower form of life to the higher form but entirely ignores the descent of the higher form to the lower. Swamiji was the first Indian, who pointed out to the Western world that the Vedas were not the meaningless jargon of a barbarous race, nor were those the songs of so many cowherds; but that the very seed of a universal religion was found there. How does the narrow sectarian outlook on religion blur the vision of a universal spiritual ideal was well explained by Swamiji in the parable of "Frog in the well."

"Each soul is potentially divine and the goal is to manifest the divinity that is within, by controlling nature, external and internal. We shall have to do this either by work or worship or psychic control or philosophy by one or more of all these—and be free. This is the whole of religion. Doctrines, dogmas, rituals, books, temples, and forms are but secondary details." He

laid great emphasis on this because the pure Vedic faith was once more lost in the rubbish heaps of blind customs, because those external forms had built unsurmountable barriers between religion and religion. He wanted to have in India a man-making aggressive Hinduism devoid of all superstitions. He was the first Hindu Sanyasin who converted a foreigner into the orthodox Hindu fold and showed the way to future Hindu missionaries. It was indeed a very painful sight to him that India which had taught toleration and religion to the whole world and had seen the civilisations of Babylon, Assyria, Egypt, Greece and Rome rise and fall like bubbles, from the height of the Himalayas, should be turned into a hotbed of proselytisation.

The characteristic of the Hindu genius lies in its wonderful power of synthesis. It can assess the respective merits of a series of discoveries within a short time and comprehend a generalisation that would embrace them all. In order to obtain this comprehensive training of the mind, the Hindus have three kinds of study, namely, Yoga, Darsana, and Veda. The adoption of these three means to enlarge the mind has been the great instrument of Indian development. The three Prasthanas or Transitions of Arya metaphysics, namely the Theistic Realism of Nyaya Vaisesikha, the spiritual Naturalism of Sankhya Yoga, and the philosophy of Unitary consciousness of the Vedanta prove the truth of the statement. All religious movements in India accept one or the other of these systems as authority, so far as the side of reason in those movements is concerned. All later movements accepted Vedanta as the final authority and interpreted it according to the particular religious ideas they wanted to propagate. The Advaita Vedanta of Sree Sankara seems to be the last interpretation which tried to harmonise Buddhism and Hinduism. Swami Vivekananda belongs to the Advaita school of Sankar ; but he had to face an entirely new situation. There were the marvellous achievements of positive sciences on one side the conclusions of which could be perceived directly through the senses in the laboratories ; on the other hand there was the blissful knowledge of the Atman, the depth of which even the keenest intellect could not fathom, not to speak of the gross senses—but all the same not less true—and once seen by Rishis of old through pragna or intuition. The task of harmonising these two, the East and the West, is superhuman and yet it was to be undertaken.

Swamiji understood that the analytical process pursued in the West, if carried to the extreme, would surely lead to agnosticism, while faith, if overdeveloped, would become fantastic and hysterical. So he followed the middle path and tried to explain Indian mysticism in the scientific language of the West as far as

practicable. It is a matter of wonder that Swamiji, while explaining the power of Kundalini (serpent power) in his Raja Yoga prediction long before the invention of wireless telegraphy that electric current could be transmitted even without wire. In Paris, he told Sir J. C. Bose that not only plants but metals also would one day respond to his instrument. It is a strange phenomenon in history that these two noble sons of India would, at the same time, prove quite in different ways, the ancient truth that one Universal Life pervades the entire creation. It was his firm belief that science and religion were not antagonistc to each other, on the contrary if any religion had no scientific basis, it was not worthy of being called a religion. But science, as it is understood in the West at present, should be purged of its Satanic propensities before it could grasp the hallowed hand of religion. In India all other sciences were called "Aparavidya"—subsidiary or inferior knowledge. "Brahmavidya" was called "Paravidya" or knowledge par excellence. Dr. Radha Krishnan says in one of his lectures that the West has wrested divine powers from the hands of nature, but has made the most childish use of them. Unless and until all other sciences are made subservient to Brahmavidya they are bound to be a scourge rather than a boon to human society. Both nectar and poison have floated up by churning the ocean of Reason. While nations are steeped neck-deep in the nectar of sensual enjoyments, the all-destructive poison of extreme selfishness is going to choke the very life-currents of these nations. It was Swamiji's firm conviction that once more, the Indian Nilkantha, the Ideal of Renunciation, could alone save the world from its inevitable doom. Though the poet has sung "East is East and West is West, and the twain shall never meet" the impossibility shall be accomplished in India one of whose dauntless children dared even descend into the dark domain of Death for the sake of Truth. At the advent of the west with the religion of Lord Jesus almost all the great religions of the world were represented on the sacred soil of India. The great Raja Ram Mohan Roy dreamt the sublime dream of unifying all these religions ignoring idolatry altogether from his scheme; the life of Sree Ramakrishna was the materialisation of that dream with the addition that worship through symbols is not a hindrance but a help; and Swami Vivekananda was but the voice of that grand synthesis. We cannot exactly say whether this can be the "still greater synthesis through the Tantras" hinted at by Sree Aurobinda in his "Essays on the Gita"; but it can be said with out any fear of contradiction that Sree Ramakrishna was the fulfilment of the spiritual ambition of a race that had been striving to achieve the sublime ideal of the harmony of Karma, Vakti and Jnana preached in the Gita. Nature had been perfecting all these

centuries the fine nerve tissues that would be able to manifest that harmony. Swami Vivekananda was the first messenger, who like a pillar of fire, spread the new light from land to land enhancing the name and fame of a forgotten mother, who had lighted the first torch when all the world was entombed in darkness.

III

CONTRIBUTION TO SOCIAL REFORM

It is rather a paradox to sociologists why in India where the great Vedantic doctrine "Sarvam Khalu idam Brahma" (all is Brahma) was first uttered such an invidious distinction between man and man should prevail. Swamiji was a great Vedantin, and he could not brook the idea that Vedanta and untouchability should live side by side. He exclaimed in one of his lectures "Dont-touchism has been your religion, kitchens have been your temples, and cooking utensils have been your gods and goddesses." With the keen foresight of an acute politician he detected that the canker that had been eating into the very vitals of Hindu society was untouchability. He dedicated his life to the uplift of the down-trodden. "After centuries of illtreatment they have forgotten that they are human beings." "Those who do not know how to give liberty to others are not fit for liberty." "Say at the top of your voice with rags on your loins 'the Pariah Indians are my brothers, nay my flesh and blood. I am ready to go to hell a thousand times if by it I can help a dog to rise". These are the words that can proceed only from a heart that felt the bitterest anguish for the wrong the nation had done to those unfortunate beings.

He did not attack the caste system, as it was one of the oldest institutions of India, which had worked well for centuries and had ably withstood the terrific shock of many a sweeping cyclone that has blown over India from time to time. He warned the radical reformer not to dismantle a structure unless he can supply a better one in its place. Reformers have attacked the Brahmins indiscriminately in season and out of season for rank selfishness, but the magnanimous swamiji has defended them, saying that they should be respected as it is they who have protected the Vedas and the Aryan culture from the hands of destruction with the zeal of martyrs. But when some short-sighted Brahmin Pandits attacked him saying that he was not entitled to utter Vedic manthras, being a sudra, the same Swamiji roared like a lion. "It is the express injunction of the Vedas to make everyone an Aryan," he declared and began to invest some non-Brahmins with sacred thread. He pointed out that in

Europe too they could not solve the problem of unmarried girls and the question of capital and labour. It is a sin to be a poor man in Europe but not so in India. The most venomous sting of the caste-system is untouchability. Swamiji wanted that it should go and it is a good sign that the nation has taken up the question in real earnest.

IV

CONTRIBUTION TO POLITICS

We can never expect the political barometer of a country to remain stationary when its intellectual, social and religious atmospheres are surcharged with all the elements of explosion. He never pretended to be a politician: yet he planted the seed, that, if properly nurtured, would in time grow up into a beautiful tree where many a political bird would build its cosy nest to warble in the better days to come. He travelled extensively throughout the land, spent many a sleepless night to study India and the Indians, dived deep into the question—felt the very heart-beat of the nation and descried with a prophetic vision that the salvation of India lay through religion and religion alone. Every nation has a peculiarity of its own and particular mission to fulfil for which it lives. India has her own peculiarity and she has a message to deliver. She still drags on her miserable existence to fulfil that mission. She cannot deliver her message and contribute her quota to world culture unless she comes to herself. Hence he advocated India's freedom. The method he advised to adopt was unique in its character. He understood that to think of Indian freedom without awakening the ignorant mass who had sunk to the lowest depth of degradation would be but a wild goose chase.

For good or for evil the mass consciousness in India is so much deep-rooted in religion that it would be impossible to rouse them up without appealing to their religious sentiments. It is this for which Sree Aurobinda, another great intellectual giant of India who was an ardent nationalist and was at first an advocate of Western method to attain India's freedom changed his plan. He has now entirely given himself up to that ancient Yogic trance in quest of the Spirit Effulgent, who has illumined the minds of Rishis age after age to lead this sacred land from darkness to light. It is possible in India to preach a religion without God and soul, the abstruse philosophical subtleties of which even baffle the best critical intellect; but it is utterly impossible to preach Marxism, socialism or any kind of ism unless it is purified and ba tised at the altar of religion. Let our politicians who want to import ready-made political weapons forged in the blast

furnace of the West take note of this fact. The parade of falsehood in the name of diplomacy, the unscrupulous use of the immoral principle " The end justifies the means," the weaving of Machiavelian snares will be ever repugnant to the mass mind of India. In a word, politics divorced from religion, shall never have a firm footing in the land of Harischandra, Buddha and Mahabir.

V

CONTRIBUTION TO PHILOSOPHY

Swamiji's contribution to philosophy is of no mean order. His introduction to the Yoga Sutras of Patanjali is a sort of revelation to many. His masterly commentaries on the aphorisms evoke our admiration ; his simple language and lucid exposition leave nothing shrouded in mystery. His writings on Karma, Bakti and Jnana are standing monuments of his profound scholarship and cyclopaedic Sastric information. It is a serious loss to the country that he has not left any systematic commentaries on the Brahma Sutra and the Gita He did not like text-torturing to squeeze out a new meaning to suit his own view. " Ekam Sat Biprah Bahudha Badanti "—" That which exists is one, Brahmins interpret it differently." " Tattvamasi Swetketu " " That thou art Swetketu "—He would take the plain meaning of the plain sentences and like Sree Chaitanya would cry " I understand the text, but cannot understand your interpretation." "An ounce of practice is better than a ton of theory " he would exclaim. Theories are airy nothings if they cannot be carried into practice. So he wanted a practical and dynamic Vedanta. With this end in view he started the famous Ramakrishna-Vivekananda Mission, where a batch of selfless workers would be created who must turn their faces away from the darkness of an individual, tribal, national, racial self in seeking the Universal Highest Self, the Self of Light and Love. In the reconstruction of peaceful institutions among all the tribes, nations and races of our planet a fundamental basis must be sought and that basis should be the realisation that the Divinity is not other than the felt conscious immanent and transcendental self, standing behind and above the I—creating faculty of man. Unless patriotism which appears unselfish but in reality is the very essence of selfishness gives way to universal compassion and awakens a living sense of responsibility towards all men, no kind of organisation, such as the League of Nations, designed to establish permanent peace on earth, can ever succeed. The teaching of Vedanta that there is only one true self and that the idea of many selves arises out of the limitation of our thinking makes the

aspiration of the universal pacifist understandable. Here metaphysics comes to serve practical politics. Hence the construction of the future edifice of a world-government of peace and happiness will inevitably lie in the hands of the Master Builder, the Vedantin. In a letter written in poetry to a friend he says "O! my friend, where will you roam to seek God? He is present even before you in the shape of the poor and helpless, serve them and you will have served God". The organisation of this mission as a practical demonstration of the "Jeeva-siva" theory would have alone made his name immortal.

It is impossible within this brief compass to give an account of what Swamiji did for India. In one word it may be said that he poured down a draught of new elixir into the old paralytic frame and lo! the dying heart throbbed with a new pulsation, and he awoke with a yarning for the land of glory that was his own in the past.

We are yet too near to judge the full significance of the appearance of these two personalities in the history of India. To speak of the modern Indian Renaissance without Ramakrishna and Vivekananda is but to try to paint the beauties of the approaching Dawn with one's eyes shut.

Vocational Education.

BY SAMPAT GIRI RAO, M. A.

I

THERE is no subject of educational reform that is engrossing the minds of educational thinkers at the present moment so much as the subject of Vocational Education. And there is no subject of more immediate importance. Perhaps the only other subject that may be said to be nearly as important is the question of Universal Elementary Education.

During the last ten years, the problem of Vocational Education has received further importance owing to the increasing unemployment among the educated. The extent of this unemployment has not been assessed by any agency, but Sir M. Visveswarayya puts it at 1½ millions—an alarming figure considering that even the total number of those literate and educated in our land is but a fraction of the total population. This prompted a Resolution being brought up for discussion before the Legislative Assembly in 1926 for the appointment of a Committee to investigate the problem of unemployment and suggest remedial measures. The Government expressed the opinion that no useful purpose could be served by a Committee set up by the Central Government, and preferred to refer the matter to Local Governments. The Local Governments appointed Committees; but beyond well-written reports, pious hopes and wishes, the investigation entrusted to Local Governments has yielded no tangible results.

Another and more recent development which has helped to focus attention on the problem of Vocational Education is the dissatisfaction that is growing and has come almost to a head in University and academic circles about the deterioration of academic standards. The Universities' Conference that met in March 1934 passed, among others, a Resolution containing the following words :—" A practical solution of the problem of unemployment can only be found in a radical readjustment of the present system of schools in such a way that a large number of pupils shall be diverted at the completion of their secondary education either to occupations or to separate vocational institutions ."

The Central Government issued a circular to the Local Governments in February 1935, drawing their attention to the Resolutions of the Universities' Conference, and recommending for their consideration a remodelling of the entire educational system

providing in it courses of practical and vocational instruction, so that the evils arising from a purely literary and academic education might be minimised. The Circular of the Government of India contains the following significant paragraph well worth careful consideration by all those interested in the spread of vocational education in our country. "Though, of course, subjects such as Manual Training, Drawing, and Nature Study, should be developed in all secondary schools and though pupils of these schools should be encouraged to take part in practical pursuits, it is debatable whether the inclusion of vocational subjects, along with literary subjects in the ordinary secondary schools and colleges, is the best means of achieving the object, which the Universities' Conference had in view. To be successful vocational training requires somewhat expensive equipment and above all, experienced and practical teaching. It seems obvious, therefore, that resources should not be dissipated but should, as far as possible, be concentrated in the institutions designed for the purpose. Moreover, there is danger that haphazard intermingling of vocational and general study may defeat the very object, which it sets out to achieve. Pupils may be tempted by bait of somewhat superficial and desultory vocational training to prolong unnecessarily the literary studies and thereby to drift aimlessly into paths which are unsuitable to them. This danger should be avoided. It is on these grounds, among others, that the proposal of the Universities' Conference that vocational training should ordinarily be provided in separate vocational institutions also deserves attention. The Government of India realise that education by itself cannot create new industries and thereby increase opportunities of employment, but boys, who complete the shortened secondary course, as proposed, and subsequently benefit by the form of vocational training, would be more likely to be absorbed into industrial occupations and to make most of industrial opportunities than are many of those who now graduates or fail to graduate at a comparatively advanced age. In any case, they would probably receive education better adapted to their capabilities."

Sir Tej Bahadur Sapru has been interesting himself in the question of unemployment, and the Central Advisory Board of Education (which has been recently set up) after having the benefit of listening to his views, formulated certain proposals only a few months ago. These proposals are designed to make definite provision for vocational or pre-vocational instruction in schools imparting general education, and for more sustained efforts being made to see that those who could not profitably pursue higher studies should be diverted for other channels so that the ends of higher education may be more adequately met with the help of better controlled material,

This, in brief, is the reason why this problem has come to the forefront during recent times. One cannot help feeling, however, that the origin of interest is from quarters that seem to be more interested in preserving the quality of higher education unimpaired than in visualising the definite prospects, the necessity, the feasibility and the other favourable circumstances that should attend the introduction of any fruitful system of vocational education. It is diversion somehow or other that seems to be desired, rather than any anxiety to tackle the problem of vocational education by itself as an integral one, in relation to the numerous factors that should be taken into account before the problem can be solved with any degree of success.

English education, as it has obtained in India during the last 100 years, may itself be said to have been a kind of vocational education. We may choose to call it liberal education or general education in speaking of its content at the present time, but at its very inception the authors of the system designed it to get recruits for running the subordinate branches of the administration of the country. As has often been pointed out, it turned out clerks in large numbers, and it was looked upon by the public at large as a means to unlock the gates of Government service where a knowledge of English is a necessary accomplishment. Its occupational value has been, till recently, more in the public mind, than its cultural value. Now, however, that the supply more than exceeds the demand, and the problem of the educated unemployed is assuming serious proportions, its place in national economy is getting to be greatly discredited, notwithstanding its value as liberal or cultural education. The educational structure, as it obtains at present, has failed in its purpose in subserving national needs.

This, indeed, is the fate of any system of education, liberal or vocational, when it turns out material which cannot adjust itself to existing national needs. Public education is a social undertaking, and through it the progress and prosperity of society is sought to be achieved. To a limited extent, one may speak of education for education's sake when speaking of the aid of general education, which lies in training the latent faculties of individuals in a community—their power of observation and judgment, their memory and imagination, their capacity for reasoning and appreciation. All schemes of primary and minimum general education which is considered as the birthright of every citizen in every enlightened country, are intended to train these faculties, and such training may be said to be an end in itself. But when we speak of vocational or occupational education or training for a livelihood—we expect a definite objective to be achieved, a

certain tangible result to be gained. It would be absurd to speak of vocational education for its own sake. For, it is a deliberate process intended to train its recipient to a well-defined goal. The ends of social economy, the industrial and economic needs obtaining in our country at the present time or likely to obtain in the near future, therefore, determine the kind, and extent of vocational courses that can be introduced. Unemployment among these with merely general education is a sad enough evil, but unemployment among those with professional training might prove positively dangerous to social peace.

II

Industrial and Economic Needs. Proceeding from the above considerations, it may be laid down that the first hypothesis of vocational education is the present industrial and economic needs of the country, or the needs likely to arise in the near future. This is the base of what might be called the triangle of vocational education.

Now it is a patent fact that the country's economic structure suffers from want of balance owing to the large numbers of those who live a life of parasitism, and the great disproportion that exists between the numbers engaged in agriculture and industries. While 44 per cent. of the total population are agricultural workers, many of these earning but a precarious livelihood from agriculture pursued on small patches of land and using crude methods, only 7·3 per cent. are industrial workers. The country has lapsed to a deplorable extent in regard to her industrial life owing to unrestricted foreign competition during the last century. Her wealth has been depleted and she is now at the bottom in the list of civilised countries in the matter of economic well-being. Private enterprise by itself cannot, in the nature of the case, cope with the situation. Vigorous nation-wide efforts, initiated and supported by the State, are required before the economic and industrial life of the country can be rehabilitated. Definite plans, such as those propounded by Sir M. Visveswarayya in his "Planned Economy for India" (1934) have to be pursued if India is to be lifted out of the morass. As Sir M. Visveswarayya observes in the preface to his book: "The country is in a position today—as it never was before—to advance to the front at a bound. The people have most of the facilities required for a big step forward. Enormous numbers of trained men and huge masses of uneducated population are waiting by the roadside to be picked up, drilled and put to work to increase production and service." When industrial undertakings—big and small, come into existence as a

result of State effort or stimulated and aided by the State, the necessary need will then have been created for large numbers of trained men. Without this necessary circumstance, it would be vain to expect vocational education to take root in the country and flourish and bring about an economic revival.

The history of vocational education in the industrially advanced countries of the West bears out the contention made above. Industries came into existence, and institutions to train workers for them followed. Even in America it was so late as 1917 that the National Vocational Act was passed, containing provisions for making grants from the Federal Government, under certain conditions, to the States for the purpose of developing and administering vocatio.ıal education. America does not lack private philanthropists who have made enormous endowments for educational foundations, but over and above these it was felt necessary that the Federal Government should bind itself by statute to make grants for the purpose of organising and strengthening vocational education. These grants when made to the several States carry with them the obligation, on the part of the latter, to provide their own grant, and there is similar provision making it obligatory for local bodies to contribute their own quota. Since the passing of the Act vocational education is said to have made great strides, and enormous sums have been made available to make these institutions efficient. The situation in our country demands that the Central Government, the Provicial Governments and local bodies should all join hands without further delay, pool their resources, in the first instance, to start industries or offer facilities to private individuals or Corporations to start them, and, in the second instance, to bring into existence a net-work of institutions for the purpose of imparting vocational education. In the absence of such a definite policy and plan on the part of the State for national recovery in the economic sphere, implemented by the allotment of liberal grants, all stray efforts made by private organisations, or even Government Departments, are bound to fall lamentably short of the objective to be reached. Regional economic surveys have to be undertaken to collect information regarding the facilities that exist in different localities for new industries to be started, dying industries to be strengthened and revivified, agricultural improvements to be taken on hand, professions that need to be reinforced etc., so that plans may be prepared, and efforts put foth may be properly coordinated with existing requirements. Unless such knowledge is available, there is risk of misdirection of effort.

The intensely practical and organised way in which America or England or Japan organise their resources to keep their

economic life in a prosperous condition extort our admiration, and enthusiastic Indians who visit these countries and see the highly complex but none the less thoroughly organised industrial structure get so impressed that they hasten to advise their fellow-countrymen to do likewise. We cannot, however, transplant any part of their structure into our land. We may study their methods, and profit by their example, but the structure raised in our land must take due note of Indian needs and Indian conditions.

Hereditary Crafts and Professions. Another circumstance which conditions any fruitful system of vocational education in India is the existence already in, however, decayed a form, of old hereditary crafts and professions obtaining on a caste basis. This may be called the second side of the triangle of vocational education. Thus we have numbers of professions and crafts, still surviving with more or less vitality, in spite of all modern competition and still catering to a very considerable extent to the needs of the community. We have thus the weavers, carpenters the blacksmiths, the goldsmiths, the tailors, the washermen, the oilmen, the potters, the leather-workers etc. It would not do to ignore them, and introduce in a hurry fresh recruits into these professions. Not only would the new recruits be at a disadvantage owing to their higher standards of living, but an unfair competition would be forced upon craftsmen who have done well in their day and deserve every decent chance in ours.

It is not, however, suggested that these crafts should be left alone. In many of these the technical processes followed admit of great improvement. The methods and devices that have been invented in western countries have to be borrowed; and the Indian craftsmen provided with the knowledge of the latest improvements in regard to the equipment and pursuit of their crafts. There are many such reforms in every craft, now followed on a hereditary basis almost unchanged for generations. The young men belonging to these crafts, if they could be made to realise the great advantages that would accrue to them by adopting the latest methods, and the full scope that exists for the fulfilment of their ambitions, would only be too glad to utilise their inherited skill and aptitudes.

The glamour that surrounds the soft, 'black-coated' professions has proved a strong temptation to many young men, and regret has often come too late after contact with hard realities. Vocational Schools should make it a part of their programme to offer special facilities, to the sons of artisans and craftsmen, after their period of general education is over, and take all measures to see that the hereditary skill is conserved and developed for the good of the community,

Now recruits to these crafts, when special aptitudes are seen to exist, need not, however, be excluded. It is, however, necessary to exercise great caution in admitting such new recruits for reasons already stated.

New Trades and Crafts. Outside these old-world crafts, numerous new trades and occupations have sprung up in the conditions of modern life. These new professions may be said to have come to stay, and to be making fairly steady progress, needing trained hands, and implying some amount of general education for being intelligently pursued. Some of these have an artistic bias and basis, like music, painting and drawing (commercial) spray-work, photograpy, photo-processes of block-making. Some presuppose some amount of chemical and scientific knowledge like the manufacture of soap, inks, polishes, tooth-powder, syrups, dyeing, silvering of glass, electro-plating, dry-cell manufacture, pharmacy and to an extent tanning, in so far as it can be pursued on a small scale. Again, there are professions like composing and printing, type-writing, short-hand (English & vernacular), accounting, commercial correspondence, banking, co-operation, electric wiring and fitting, telegraphy etc., which have already received considerable enough attention so as to make the supply of trained hands already in excess of the limited demand that exists for them, In training recruits for these new professions that have come into existence, it is necessary that a rough estimate should be available of the demand and attempts should be made to see that the supply and demand agree approximately.

The Individual and his needs and aptitudes. The third side of our triangle of vocational education is the individual, his private needs, his preferences and predilections, his aptitudes, and habits, and his temparament. It is here that the educator, the educational administrator and educational expert come to play a large part. Only far too many of our young men at school merely drift along with no definite aim as to their later life, entertain ambitions much beyond their abilities to achieve, or the country's general conditions warrant. As has been remarked by an investigator who applied some tests to a group of American High School pupils, "No less than 47 per cent. of these pupils had chosen work which lay considerably beyond their mental reach, while 7 per cent. had underrated their intelligence and chosen vocations considerably below their mental level." "The lower an individual stands in mentality," writes the investigator (Feingold), "the higher seems to be his vocational ambition."*

---

* "The Case for Vocational Guidance" by Augus Macrae, 1934.

In regard to Indian High School pupils, however, it would be truer to remark that a considerable number of them have no definite ideas at all, but wait like Micawber "for something to turn up." "The statistics indicate that many pupils prolong unduly their literary studies and are thereby in danger of losing their bent for more practical pursuits."* And when literary studies are finished, and an occupation has to be chosen, it is accident that plays a much larger part than any design or previous training deliberately undertaken for the same. It is, therefore, not a matter of surprise that the chief motive operating in the minds of those who desire to enter life is an appointment, preferably under Government, where there is security and assurance of regular monthly emoluments, in preference to occupations which may yield more gains but are less secure. For instance, in reply to a Questionnaire issued to High School pupils in Mysore in 1930—31, under the auspices of the Mysore Secondary Education League, out of the 600 pupils who sent in replies, 44 % chose Government appointments, 14 % private employment, 35·3 % 'independent' careers while 6·7 % had no ideas, even as a matter of speculation. The same inquiry revealed that the amenities of town and city life proved a great attraction. 50·4 % of them wished to be employed in cities, 25·9 % wished to be in towns, only 16·6 % preferred village life while 7·1 % had no ideas in the matter.

Another regrettable feature of the drift to which many young men reconcile themselves is the acquiescence in a life of parasitism. This may be due to reasons beyond the control of the young men. Whatever the reasons a new ideology vigorously and persistently propagated, that no individual physically fit should permit himself to live the life of a parasite, seems to be a crying need. Lincoln said: "Educated people must labour. Otherwise education itself would become a positive and intolerable evil. No country can sustain in idleness more than a small percentage of its numbers. The great majority must labour at something productive." And in our own country, Mahatma Gandhi has interpreted the famous teaching of Karma Yoga as expounded in the *Gita* in a literal way, that he who does not labour but partakes of the common stock is verily a thief.

(*To be concluded.*)

---

* Letter from the Government of India addressed to the Local Government in February 1935.

Women in Hindu Law.

BY THE MAHARANI GAEKWAR OF BARODA

[Opening the Saraswati Hall of the Poona Law College early this month, Her Highness the Maharani Gaekwar, analysed at length the subordinate position occupied by woman in Hindu Law and stressed the need for reform of the same, indicating also the directions in which the reforms should be effected. We give below the interesting address delivered by Her Highness. *Ed*]

I suppose there are few here so lacking in idealism that they will not agree with me that no study of law can be of any value to humanity which does not keep continually in mind the fundamental principles of justice. I should not be speaking to you as now I am, did I not wish to point out that law and justice are not always synonymous. After all, however witty a lawyer may be, however humorous a judge, a court of law is not a place of entertainment. You may say that that is a platitude quite beside the point ; that you do not, and never for one minute have thought of yourselves as training for a theatre, I know. But I wish so to impress upon you the serious nature of your calling, to bring so clearly before you the ideal which you should aim to attain and which is the basis of law, that when you do come to practise your profession in the courts, that ideal of justice may be constantly before you, stimulating you and guiding you in the discharge of your duties.

This ideal is, as you know, symbolised by the figure of a woman, blindfold, holding in one hand a pair of scales and in the other hand a sword. The scales mean that Justice will weigh the issue evenly ; the sword that she will see the outcome of that assessment enforced. Her blindfold eyes signify impartiality. They exclude the intrusion of those passionate elements which flesh is heir to, and guarantee that she will not favour any particular party in whatever disputes may be brought to her for decision. But the ultimate significance still remains unexplained; I mean why it is that a woman, and not a man, should be chosen to hold those scales and that sword. The meaning of that woman is simply this, that in woman is enshrined the precious quality of mercy. 'It droppeth as the gentle rain', as Shakespeare has told us, and now and again it has made the somewhat stony soil of the law to blossom with equity.

A woman should, I think enjoy, the benefits in law of that which she symbolises. She is, whether you like it or not, just

as important a member of society as a man is. She contributes in her own way just as much to the well-being of the body-politic; a fact which, in non-legal circles, at any rate, is becoming more and more recognised. The general movement towards democracy in this country, as in others, tends, and must tend, towards looking upon her as equal with man. It is anomalous, therefore, and not merely anomalous but unjust, that she should not enjoy equality before the law, the right conception of which in any society must be the foundation on which the society ultimately rests in security. I shall now hope briefly to show you, by reference to one or two facts which must be well-known to you, that far from allowing her that equality with man which in modern society is her natural and inalienable right, the law as it stands in by far the greater part of this country places her at a most unfair disadvantage. The points to which I am about to refer are all related directly or indirectly to the law of property as it applies to women in the Hindu canon; and I choose them because since modern society is governed very largely by economic principles, the position of woman in that society must be conditioned by her rights to inherit, to hold, or to alienate property.

You know that according to Hindu Law the joint family comprises only the male members of the family; a woman is not a co-parcener, but a mere dependant, with no rights of ownership in the joint property; and that when she has the misfortune to become a widow she is entitled only to maintenance and residence. The woman, therefore, upon whom her husband and her children have had to depend so largely for their welfare, is, when her husband dies, left not only probably disconsolate but definitely degraded. It is one thing to be dependant upon one's husband; it is quite another to be dependant upon one's husband's relatives. Believe me, I do not speak without knowledge of these things. My personal experience has made me only too painfully aware of the misery which some women endure because the hand of the law is against them. They have come to me with their trouble; I have seen their unhappiness, and felt it as my own; I have felt helpless before their helplessness. And so it is that I plead with you today to do your utmost to see that the lot of the women in this country, *your* women, is legally improved so that they may hold up their heads confidently in the society for the happiness of which they are so largely responsible.

The condition of the widow is unhappy enough; but it is a haven of security compared with that of a widowed daughter-in-law; for the law lays no obligation on the father to maintain his son's widow, even though the law knows well enough it is almost

invariably the father who is solely responsible for the marriage of his son. Any number of legal inhibitions based on moral and religious grounds exist to prevent a widow doing this or that, notably in the code governing adoption, and yet a father-in-law, who is obviously morally responsible for his son's marriage need not, unless he feels so inclined, accept the responsibility in its wider application when his son dies leaving a widow. Only when the estate passes to the heirs of the father does the widowed daughter-in-law become entitled to maintenance from them? There are other ramifications of this law to which I do not think it necessary to refer. I have said enough, I should hope, to show that there is definite instance of the failure of the law to satisfy those moral standards according to which it professes to measure itself.

You will not wonder that now I suggest to you that, if law is to maintain those principles of justice and equity, if it is not to lag stupidly behind in the progress of civilisation, some changes must be made in the law governing the aspects of the joint family system I have cited. First, a widow must be raised from that degrading position in which the receipt of maintenance from the joint family puts her; and it seems to me that the only way in which this can be accomplished is by making the widow of a deceased co-parcener, a co-parcener herself. So she would enjoy all those rights which are at the present time enjoyed only by the male members of a joint Hindu family. This would give her the most important right of asking for a partition of the joint property. As the law stands she can only have a share when a division of property is made among her sons; she is not herself entitled to ask for a partition. I know the kind of argument which is brought against this reform,—that it will jeopardize the security of the joint holding so that the security which the joint holding of property is designed to give will no longer be well founded. But such an argument is that of a reactionary, a die-hard, and not reasonable, since there is no reason to suppose that a widow will wantonly ask for a partition which she knows would lessen the value of the joint holding any more than a man. With the acquiring of the status of a co-parcenery, she should also I think, acquire the sense of co-parcenery's responsibility. There is no reason to suppose that the suggestion I have made, while it would undoubtedly much improve the status of widows in our society, would not constitute anything but a gain to that society.

I come next to consider the law of inheritance, as it affects the position of a widow with regard to the self-acquired property of her husband. The law allows the widow to inherit only when there are no sons, grandsons, or great-grandsons to whom the property may descend. For those who think that the present

right of the widow to maintenance at the hands of the joint family is equable, the descent of all property of her husband to the male members of the family will seem meet and right. But a just view will see that the widow has an even stronger claim to rights of inheritance equal with those of her son, grandson, or great-grandson, where the property in question was the separate possession of her husband, than she has to be a co-parcener. Only the most jaundiced eye would refuse to see the undeniable claim of a widow to inherit her husband's private property equally with her son, his son, or that son's son. The plea is not for mercy but for justice.

There are many other aspects of this matter which need attention, but enumeration of them would only worry you, and I do not wish to try your patience too much. But one other point I must mention, and that is the *right of a woman to alienate property.* I know that quite a number of men learned in the law regard a woman as being quite well off in this respect, in that she can do what she likes with her Stridhana. In practice, that rarely happens. But even if it did, a woman's Stridhana is relatively only very small; and she has only a limited interest in all other property that may have come to her, and is unable to alienate it except for certain purposes recognised by law; such property descending after her death not to her heirs but to the heirs of the last male owner. It is to those to whom you owe much of what you are today, those who are dear to you that you say with Manu, that they are well off since they have some control over their Stridhana, which magnificent heritage, as you well know, more often than not consists in nothing but a few trumpery, tawdry bits of jewellery. It is clear that the reforms I have already adumbrated would not be complete in their intent if the right of alienation were withheld in respect of all property except Stridhana. I will not specify details of any such alteration in the law, but will content myself with pointing out the necessity for such alteration.

The effect of these suggested reforms in the law of property as it applies to Hindu women will have an influence far beyond their immediate sphere; as, for example, when they are considered in conjunction with the right of a woman to ask for divorce. They do, indeed, form an integral part of that general movement for the amelioration of the condition of the women of this country, a movement which every one who is not bigoted must do his best to help towards its goal. I need not, I hope, urge you, the youth of this country, upon whose shoulders rests the precious burden of improving the condition of its people, who are engaged in the academic study of law in this College, to give your

serious consideration to the substance and implication of what I have said to you today. And yet I wonder. Academic study often, I think, tends to obscure the real, the living issues; and, as I suppose you have gathered by now, I look upon law as a very real issue in the lives of the women in India today. You are students studying in academy; but the faces I see before me are faces, and the minds behind them are, I imagine young minds. Why, then, do you allow your minds to be manacled and led captive, as it were, by laws which were made for a society which differed from our own as much as chalk differs from cheese? Manu and the rest of them made excellent laws for their own times perhaps. But why should you take them as a final pronouncement? Are they the will of the Gods? Indeed, no; they are the statements of men's thoughts or their prejudices. Indeed, when I think of the laws they made against women, they seem to write like men who have been bitten by some serpent, so poisonous is their attitude. Their laws seem almost to breathe hatred for us. How can I help thinking so when the law from birth to death makes a woman subordinate, stifles her, so to speak, in the cradle; and then says thus and thus shalt thou live? Live? The word in their mouths mocks us; for how can a woman be said to live when she is deprived of any vestige of freedom from the beginning? First we must bow before our fathers, then our husbands, then our husbands' relatives; and then when we have escaped from all those bonds, we are, wards of the king, if you please. Does that strike you as a just state of affairs? Would you tamely sit down under a system of law that does not allow you even to call your souls your own? Is that true law, or true religion, do you think? I am sure you do not: you cannot be so dull of soul that you will pass these things by without more than a twinge of conscience. For these laws govern the women who are your mothers, your sisters, your wives. I want to ask, have you so poor an opinion of your own worth, your own intelligence, that you think yourselves incapable of improving on Manu and the like; I do not blame Manu, for after all, it may be that he honestly did his best according to his lights. But those lights burn dim in twentieth-century India. It is you who must trim the lamps if we are to see clearly, if we are to see justice enshrined in the law. You are every whit as capable of making laws as Manu was; and you are better off than he was, since you are able to study the wisdom that has been bred since he lived. Will you not take the torch in your hands and light us on the road to a better a more equitable world?

In the Land of Nod.

BY "JUNIUS"

WHAT are your favourite adventures in the Land of Nod? Do you like to dream that you are witnessing a wonderful cricket match between Australians and Indians, or that Italian aeroplanes are dropping bombs on Red Cross Ambulances?

On my table lies a copy of the first edition of an anna booklet on "Dreams", and it is a mine of information. This delightful little handbook, says the author in his preface, is the product of the most learned researches of ancient and modern philosophers.

The preliminary warning that the author gives the reader is that it would be best for him not to dream about food! But since many of us do, he prescribes certain remedies and ways out.

If you eat a sour mango in a dream, it forebodes sorrow and unhappiness for you. As a critic, I endorse this remark, because tasting a sour, unripe mango in real life often has a similar effect. It upsets your digestion, and throws your teeth out of action!

Don't dream of potatoes, for it denotes that your enemies will be plotting your ruin. So the author advises the reader here to switch his thoughts on to some other subject and thus avoid a calamity.

Lady's Finger is a safe subject to dream about and indicates, freedom from trouble, while onion brings you health.

By all means, dream about oranges. If you happen to be in love, a dream about oranges will crown your efforts with success. Here the author begs of the reader to accept his best wishes on such a happy occasion.

Don't think of Chocolates or Biscuits on any account. Your hopes will be vain, and as short-lived as chocolates or biscuits in your mouth.

Don't look on when others are eating in your dream. It will avail you little. But if you partake of the food, it will do you good. So, when you see a dinner-party in a dream, make arrangements to get an invitation, or even go uninvited as some press correspondents do.

Never dream of Tamarind or Lime. It means that you will be a sick man all your life, and, may be, there is a dangerous pitfall in the path of your life.

You must be careful not to dream of spinach, for that is a sign of poverty.

Then the author asks his readers not to indulge in non-vegetarian visions. To dream of boiled meat means that your body will soon be laid in the burning-ghat itself for cremation!

To dream that you have retired to bed very early in the night shows that you will be married soon, and that your better half will never allow you to go to the cinema and come home in the small hours of the morning.

If you hear the sound of a bell in dreams, it means that your boss has just detected a stupid blunder of yours in the Accounts Book, and will soon call you for an explanation.

If you dream that you are slipping on a banana skin or falling into a gutter, please at once make sure that you are not slipping out of bed.

If you dream that a wild elephant is chasing you, and then gives you a smart smack in the face with it tuskers, wake up immediately to avoid more trouble. In all probability, you will discover that you have walked in your sleep and knocked your head against the wall.

If you dream that you are being drenched with rain and that you cannot put up your obstinate umbrella, get up at once, and assure yourself that no one is busy with a sponge over your head.

If you dream that you have kicked your wife for preparing abominable coffee and that you have twisted your ankle in the process of administering the kick, you will find later that you have kicked the glass-bureau near the bed in your sleep and sprained your ankle.

Neither borrowing nor lending in your dream will do you any good, and, in particular, to dream of lending money indicates losses, poverty and family quarrels. Never fail to mention this to your friend or neighbour, who will ask you for a loan.

These are only a few of the gems that I have culled from this extraordinary handbook. To all who love to dream pleasantly and be certain of a happy future, I heartily recommend this book.

Press and Platform.

Girl's Plea for Peace. Writing for "Patchwork," the magazine of the girls of the Presbyterian Ladies' College, East Melbourne, Gwennyth Littleton touches on the subject of war and peace.

"To-day, 16 years afterwards, we are again hearing the faint but formidable roll of drums. Once more young men of other lands are being sent out to die. Are those young men of the Great War, all so eager to bring in a reign of peace, to have died in vain? Are we to be flung into the maelstrom of hate and suffering that our mothers and sisters knew? How are we to bring peace into the world?

"Such are the questions we ask ourselves each day. But surely the only way to obtain world peace is through the individual, through ourselves. National problems are only a multiplication of personal difficulties, and until each individual has learnt to live peaceably with himself and his fellow-men, the ideal of nations living together in peace and good will is a hopeless dream. It is upon each of us, then, to bring in a new era of peace and unity.

"But peace only comes to those who seek it. It is possessed by those who alone have conquered themselves, or have suffered greatly and yet not lost. Many have sought it by retiring from a restless world; others by going into the midst of the strife.

"Peace seems to elude the inhabitants of a modern city. There, surrounded by hundreds of individuals, one is often overcome by a sense of futility, by a feeling of restlessness that rarely brings peace. Even so, peace can be found in the most unlikely places—in the busiest cities, in the most squalid slums. It is something that comes from within the individual that cannot be shattered by time or place.

"But even those of us who have not yet attained true peace may find it in nature, in the clean sweep of the sky, in the grandeur of tall hills, in the strength of a fierce wind. And peace sometimes comes in the quiet of a great cathedral in the simplicity of a country church.

"Like Dante, we may search for peace throughout our lives, and work for it, too. Like him some may one day knock at the door of a monastery, and on being asked for what they seek, reply 'Peace'."

Smile Awhile.

Two doctors lived together, one a doctor of medicine, the other a doctor of divinity. A caller from the village, asking the man-servant if he might speak to the doctor, was asked: "Do you mean the doctor who preaches or the doctor who practises?"

* * *

"Jimmy, dear," whispered the burglar's bride, as he started on his evening's work, "try to be a little quieter when you come in to-night."

"Certainly, kid." replied tbe husband. "Did I wake you up last night?"

"No, but you wakened mother. And I don't want her running up to the prison and complaining to father that I married an amateur."

* * *

The lane was dark and deserted, and Jones was suddenly accosted by two men. The bigger one said, politely, "Excuse me, sir—I wonder if you could oblige me with the loan of a penny?" "Why—er—yes, I think so," replied Jones. "But may I ask for what purpose you require it?"

"Oh, certainly, sir," the other replied. "My friend and I wish to toss the coin to decide our little argument as to which of us shall have your watch, and which your wallet!"

* * *

At the wedding anniversary of a Scottish magnate one of the guests, noticing a somewhat lonely-looking and rather shabbily-attired man in a corner, walked over and sat beside him.

"I was introduced to you, but I did not catch your name," he said.

"My name," replied the other, "is Blank."

"Oh, then you are a relative of our host?"

"Yes," rejoined the poor relation. "I'm a cousin two hundred thousand pounds removed."

From All Quarters.

Anti-dazzle Lights. There is a strong feeling that it will not be long before amber lights are compulsory on all cars on British roads. The headlight problem is even greater in France, with its long straight roads, and there too, it is probable that amber-tinted lamps will be ordered. Another French method of combating dazzle is the floodlighting of main roads, and there is a proposal to floodlight with amber-tinted lamps the whole of the famous Route Bleu from Paris to the Riviera. Experiments, attended by considerable success, have been carried out on a stretch of road near Bijjan. The lamps are high up and there is no direct light to worry the driver and virtually no shadow.

Yet another Gift to India. The Sri Chitralayam State Gallery of His Highness the Maharaja of Travancore has received as a gift one of Professor de Roerich's recent paintings, called "Fiery Thoughts". The painting represents a Rishi on the heights of the Himalayas praying for the salvation of humanity in the face of the approaching clouds. The painting is imbued with magnificent purple and violet colours, which are so characteristic for the great artist. Fiery thoughts fly off into space in the form of gold-winged birds. The depths of the valleys are covered with heavy clouds, but in the distance radiate majestically the snow-clad peaks of the Himalayas, which Roerich loves and admires so much. The inexhaustible Himalayan aspects are depicted in many paintings of the Master. The press recently announced the tribute of the President of the Academia Sinica in Nanking to Professor de Roerich for his painting "Himalayas", which now adorns the walls of the Chinese Academy of Science. Indeed, the concept of the Himalayas is for ever linked with the resplendent art of Roerich and Dr. James H. Cousins rightly acclaims Roerich as "Himalayan in Soul".

Cave-dwellers in Hungary. Visitors to Hungary who know the rich village of Mezokovesd, where the famous coloured embroideries are produced, will find it difficult to believe that the same district harbours five or six villages where the inhabitants live in caves. There are over four thousand persons living in eight hundred caves in the greatest poverty. The Government has now arranged to build small houses with gardens which they may gradually pay for. It is also reported that the children of one of the villages have wine for breakfast as their parents are too poor to give them other food, and the cave-dwellers are obliged to drink wine in lieu of food, as they are employed in vineyards and receive part of their wages in vine.

Book Reviews.

The Story of the Teachers of the East. By F. R. Grant. Published by the Dial Press, New York.

A very remarkable book, by F. R. Grant under the title "Oriental Philosophy," dedicated to the Great Teachers of the East, has just been published by the Dial Press, New York. The name of F. R. Grant is already known to the public of India, for her articles have appeared in several magazines, touching the subjects of philosophy, art and peace. She is the Vice-President of Roerich Museum and one of the closest co-workers of Prof. de Roerich, with the reproduction of whose paintings the book is adorned. The volume is dedicated "in deep gratitude to Nicholas and Helena Roerich, whose inspiration led me to the Beauty that is Asia," and such a tribute is for us in India not only natural, but is also the best introduction, for wherever the name of Roerich is pronounced, there we know that real values are presented with a true understanding of the heart.

Such sincerity and devotion is already evinced on the first pages of the foreword; "This book has sought to touch the lingering fragrance of the Garden of Asiatic Contemplation, and to express an appreciation of the Call to the Liberation of the Spirit voiced by these Wisemen of the East. If this work serves to turn you to further study of the Words of the Sages Themselves, it will have fulfilled its purpose." And further: "Numerous are the spiritual and inspirational debts we contract in writing a book... To Nicholas and Helena Roerich, who gave me so generously from their vast knowledge of Asia, one of the beloved words of Asia is Guru—teacher; in the privilege of my association with Nicholas and Helena Roerich I have learned the beauty and deep implication of this word."

Indeed, when one treats such great subjects, one can only express them in full enthusiasm of the heart, and every reader will see that the heart of the author is filled with such inspiration. In the spirit of the great Vedic formula: "Truth is one; men call it by different names," the author has disclosed each of the great philosophies as another facet in the superb Crystal of Oriental Thought.

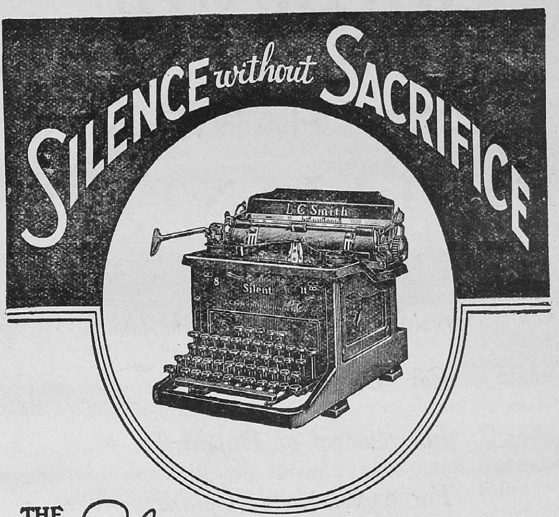
In this magnificently edited volume, the author presents the philosophies and teachings of the Vedic Age of India, Jainism, Buddhism and Hinduism, further the philosophies of China as expressed by Confucius, Mencius, Lao-Tze, Kwang-Tze. Nippon is represented by chapters on Shintoism, Buddhism, The Samurai and Code of Bushido and Teaism. Iran is characterized by Zarathustra, Manichaeism and the Sufi Mystics, whereas Mahommed concludes this series in a chapter on Islam.

To the spirit of the talented author India is very near. The author has been in India and, therefore, the following admiration of the Himalayas is a genuine expression of direct contact:

"Guarded by the mighty summits of the Himalayas. the spaces of Asia lie mysteriously and beckoning. There, in the ebb and flow of milleniums man first began life. There he first beheld the sun and moon and stars in the conundrum of their inevitable course. There he called out to the awesome silences of the vast desert. There he stood, humbled, before the unconquerable effulgence of the Himavat, the veritable bridge between earth and heaven. And there he began the greatest adventure of humanity —man in quest of his God."

B. S. V.

FIRST NEWS OF A SILENT REVOLUTION
IN TYPEWRITING



THE *Silent* L C Smith

The designers of the SILENT L C Smith did *not* trade efficiency for silence. All of the famous Smith features have been retained—easy, natural action; ball-bearing typebars; interchangeable platen; type-segment shift for writing capitals; half spacing. The SILENT SMITH does everything a typewriter is supposed to do—SILENTLY.

You will want to see this marvel of typewriter construction. Phone for free demonstration and allowance on old machine of any make.

Telegrams : **LIGHTOUCH** Telephone : **3375**

To

The Typewriter & Office Appliances (India) Co. Ltd.,

16, MOOR STREET, P. B. 277, **MADRAS**

BALACANTHARATHI
HAIR OIL

AND

CANTHARIDIN
BRILLIANTINE

Two ideal preparations containing

Crystalline CANTHARIDIN

For rich growth of Hair

For removal of Dandruff

For prevention of Baldness

AWARDED GOLD MEDAL AT THE

MYSORE DASARA EXHIBITION, 1935.

VISIT OUR STALL

AT THE TRICHUR SWADESHI EXHIBITION

HARI SON LABORATORY

MALLESWARAM, BANGALORE CITY

Agents:—

THE SCHOLAR STATIONERY STORES,

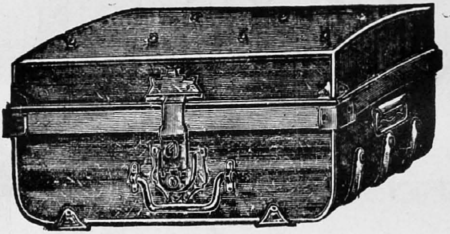
THE SCHOLAR PRESS, PALGHAT

TRADE TERMS ON APPLICATION

THE NEGAPATAM
INDIAN STEEL TRUNK FACTORY,

Holland Road, Opp. to Railway Station,

NEGAPATAM



Famous for Original Negapatam Steel Trunks, Hand Bags, Cash Boxes, Office Requisites such as Tapal and Record Boxes, Paper Trays, Combino box trays, Stationery Cabinets, Roll Top Writing Desks, Camp lanterns, Despatch Boxes, Hundi Boxes and Jewel Boxes etc.

About the superiority of our articles please note what a satisfied customer says:-

I have great pleasure in recording my own note of genuine appreciation of the excellent work and workmanship of this institution. I have heard of this firm for over two decades but it is by accident of office, I happened to be here for a few weeks and I am so pleased with the things that I have purchased from the shop that I can honestly say that their real worth is even greater than their reputation. I wish the firm increasing fame and fast multiplying crowds of customers.

Negapatam,
1-11-1934.

(Sd.) V. V. SUBBA ROU,
Ag. Dt. Judge.

TRADE MARK

I. S. T. F.

As there are many imitations in the market with similar Names as ours, please adopt our address correctly and insist on our trade mark as indicated above while purchasing.

PARTICULARS ON APPLICATION

Cleansed
and protected
MARGO
SOAP
CONTAINS ACTIVE
MARGOSIC (NEEM) PRINCIPLE
TOILET & MEDICINAL
Bathe with Margo Soap and see how clean and refreshed you feel. Its creamy, antiseptic lather cleanses each tiny pore of every trace of dirt and dust and leaves the skin cleaner and refreshed. Made as it is from refined Margosa Oil, Margo Soap removes perspiration odour, and protects you from prickly heat and other diseases.
MARGO
SOAP
The ideal soap for all toilet purposes

V. R. L.

RANGA IYER & BROS.,

SILK & CLOTH MERCHANTS,

BIG BAZAAR, PALGHAT

POPULAR, RELIABLE & CHEAPEST HOUSE FOR

Benares, Bangalore, Conjeevaram,

Madura, Karachi & Salem Silks, Sarees,

Dhoties & Angavastrams in

up-to-date designs and

latest style.

MOFUSSIL ORDERS PROMPTLY EXECUTED

SMALL PROFITS & QUICK RETURNS

A TRIAL WILL CONVINCE YOU

GENUINE AYURVEDIC PREPARATIONS A SPECIALITY

IMMATTY P. JOSEPH'S
AYURVEDA OUSHADA SALA,

TRICHUR

ESTABLISHED IN 1900

Branches:

COIMBATORE, IRINJALAKUDA,
ERNAKULAM & PALGHAT

The Premier Ayurvedic House of Malabar.

Government Gold Medalists & Certificate Holders.

Contractors to Local Fund, Municipal and Government Ayurvedic Dispensaries

Wholesale Dealers in Anglo-Ayurvedic Medicines, Indian Drugs and Herbs.

Apply for descriptive catalogue of medicines.

Telegrams:—IMMATTY

A CLOGGED SYSTEM

is nothing but a poison chest

Whether you are in robust health or not, the human system requires occasional cleansing and overhauling.

For this you can't do better than taking a dose of our famous

A matchless laxative and purgative in the form of a confection which is delightfully palatable. It is prepared out of various fruits well known for their laxative effect. It banishes even the most stubborn habitual constipation. It produces natural and easy elimination of the body's waste; in one word it cleanses and overhauls the body and purifies the blood. It is quite non-gripping and non-habit-forming. It can safely be given even to children and pregnant women without any ill-effect whatsoever. It purifies the blood.

Adult Dose:—½ teaspoonful or less at bedtime. As purgative a larger dose in the morning. Children proportionately small dose.

Single Dose	... Rs. 0—1—0	¾ Seer	... Rs. 2-0-0
Carton of 6 doses	... Rs. 0—5—0		
¼ Seer Bottle of 16 Doses	Rs. 0-12—0	1¼ Seer of 12 oz.	Rs. 3-4-0

For descriptive folder regarding other preparations write to:—

TAJ PHARMACY (TANJORE),

63, WALLAJA ROAD, MADRAS

OR

Local Agents:

THE SCHOLAR STATIONERY STORES,

THE SCHOLAR PRESS, PALGHAT

DR. C. K. LOUIS,

DENTAL SURGEON,

SPECIALIST IN DENTAL SURGERY,

COIMBATORE

***CONSULTING HOURS*:**

6 A. M. to 12 Noon & 2 P. M. to 6 P. M.

All branches of dentistry will be attended to. Operation and Mechanical work connected therewith will be done personally. Painless extraction.

WANTED

Agents to sell Swadeshi Snuff Boxes in Ivory, Buffalo Horn, Sandalwood, Rosewood and Buffalo Horn Combs, 10 years' standing. Awarded medals and certificates in various Exhibitions.

C. R. K. SUNDARA IYER,

Pushpagiri, TRICHUR

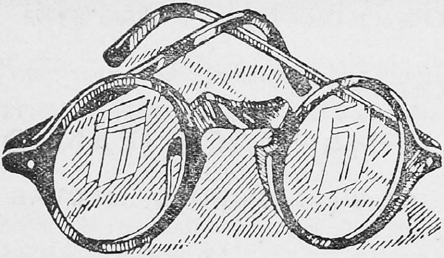
DEPENDABILITY

HIGH CLASS FRAMES OF

TESTED MERIT!!

CONCESSION RATES FOR STUDENTS!!

REMEMBER 26 YEARS' EXPERIENCE



WE STAND FOR QUALITY

Patronised by Maharajahs, High Court Judges, Doctors etc.

RADHA BROS.,

OPTHALMIC OPTICIANS,

174, Broadway, MADRAS.

AMRITA SARSA

Cures Primary, Secondary and Tertiary Syphilis, ulcerated sores, black pimples on the face, glandular swelling, scurvy sores, blood and skin diseases, and is a marvellous remedy for impoverished blood, nervous debility,, premature decay or want of strength and energy and the fearful complaints. Any one who has used it will not deny the fact that **"Amrita Sarsa"** is the best Blood Purifier and a charm that infuses fresh vigour into the system.

The mixture is pleasant to taste and is free from any injurious ingredient. It is perfectly harmless in its action and is equally efficacious to the healthy and the diseased.

Price: 1 phial ***Re. 1***. 3 phials ***Rs. 2-8***. Per dozen phials ***Rs. 9***.
Postage: ***As. 8, Re. 1-1-0*** and postage for one dozen separate.

MAHA SASARISTA

The great remedy for all kinds of Cough and Asthma. There is no other disease so painful and intolerable as that of cough. Victims of these diseases never get piece of mind in any stage, when at sleep or awake. When the diseases are severe the body is bedewed with sweat, the face becoming pale, expression impossible, the respiratory efforts become violent and the patient is in a paroxysm of the most intense dysphonia. When the patient is in such a stage he feels the world whirl round him, let him take one dose of our **Maha Sasarista** and he is sure to feel immense relief. Our **Maha Sasarista** is the specific for the constitutional cure of Cough and Asthma. We generally advise our patients to use this medicine first of all. 3 bottles are quite sufficient to destroy the disease to its very germ and to give great relief and peace of mind.

Price: *8 oz.* phial ***Re. 1-8***. 3 phials ***Rs. 3-12*** *Postage* ***As. 11 & Re. 1-9***

SRI GOPAL TAILA

The Wonderful Invigorator of the Nervous System.

Sri Gopal Taila is the best Nervine Tonic. It invigorates the brain, cheers the mind, removes all seminal weakness and acts as a sovereign remedy for sexual incapacity. It has the most exhilarating effect after use. It infuses a fresh vigour into the worn-out and infirm constitution.

Price: per phial ***Re. 1***. 3 phials ***Rs. 2-8*** *Postage*: ***0-8-0 & 0-13-0***

The Mahat Ayurvedic Pharmacy,

Kaviraj Rajendranath Sen Gupta Kabiratna,

144/1, Upper Chitpur Road, CALCUTTA

THE

NATIONAL WAREHOUSE

Big Bazaar, Palghat.

THE CHEAPEST & MOST RELIABLE HOUSE

FOR

Sarees, both silk and cotton, of approved and up-to-date patterns, of all sizes and colours, carefully selected and manufactured in well-known centres like Bangalore, Conjeevaram, Dharmavaram, Salem, Karachi and Benares.

Angavastrams, with and without lace in most attractive borders and fineness of thread. Also silk upper cloths, both white and in colours, from Benares and Rajahmundry.

Dhotis to suit all tastes, both mill and handwoven, with the most popular designs and borders.

All our Sarees are Colour Guaranteed

We are always on the look-out for New Arrivals, Latest Novelties and Modern Tastes.

PLEASE TRY US ONCE

Proprietors :

R. S. V. R. SUBBARAMA IYER & RAMA IYER

The following publications of ours will prove to be very useful as non-detailed text-books and where library reading is adopted in place of non-detailed study these books well deserve to be included in the list of books to be studied by the students of various forms. All these books are approved by the Text Book Committee, Madras for class use and the popularity of these books can well be seen from the several editions each book has undergone.

English.

Tales from Panchatantra by John Bateman	1st form.
Tales of Wit and Wisdom by John Bateman	2nd form.
Sandford and Merton by John Bateman	3rd form.
Tales from Tennyson (Enoch Arden and Gareth and Lynette)	4th or 5th form.
Jacob Faithful (Abridged and adapted)	4th or 5th form.

Detailed list of books with date of approval for every book in English and Tamil can be sent on application.

THE PIONEER PUBLISHERS,

331, Thambu Chetty St., MADRAS

THE SCHOLAR

THE PREMIER MONTHLY JOURNAL OF MALABAR

Editor:—E. H. PARAMESWARAN, M. A., L. T.

Subscription Rs. 3 a year and annas 4 a copy.

ADVERTISEMENT TARIFF

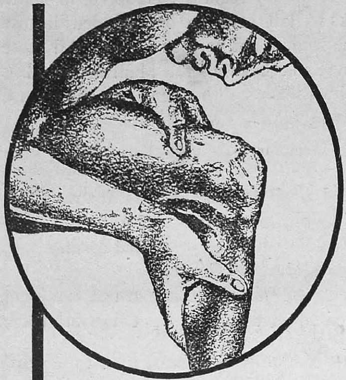
	For a year	*For single insertion*
Full Page	Rs. 80	Rs. 8
Half Page	Rs. 45	Rs. $4\frac{1}{2}$
Quarter Page	Rs. 25	Rs. $2\frac{1}{2}$

Special rates for special position.

For all other information please apply to:—

THE MANAGER,

The Scholar, Palghat.



Sprains

Nothing is quite

So good as

AMRUTANJAN

to bring quick Relief.

UNRIVALLED FOR COOKING!

RUKMANI COOKER

Noted for SIMPLICITY and COMPACTNESS

REDUCED PRICES

Cookers for 1, 2, 4, 6, 8, 12 and 16 persons.

Prices are Rs. 9, 12, 16, 21, 26, 32 and 38.

Apply for FREE BOOKLET

AGENTS' NAMES.

1. PALGHAT: Sri Krishna Vilas Medical & General Stores, Gandhi Bazaar.
2. OTTAPALAM: The Malabar Swadeshi Emporium, Limited.
3. CALICUT: R. A. Annaswami Iyer, Merchant, Palayam Road.
4. TELLICHERRY: E. R. Menon, General Merchant.
5. CANNANORE: National Stores, Camp Bazaar.
6. MANGALORE: Buy Indian Swadeshi Stores, Limited, Sadanand Buildings, Hampankatta.
7. TRICHUR: Kerala Swadeshi Stores, Limited.
8. ERNACULAM: C. P. Kunjoovaried, General Merchant, Broadway.
9. TRIVANDRUM: The Indian Emporium.
10. NAGERCOIL: The Central Stores.

CHYABANAPRASH Rs. 3 PER SEER | ADHYAKSHA MATHUR BABU'S | MAKARADHWAJA Rs. 4 PER TOLA

SAKTI OUSHADHALAYA-DACCA

Estd: 1901. Has brought about a new era in Ayurvedic world.

BRANCHES OUTSIDE BENGAL—Delhi, Cawnpur, Allahabad, Patna, Bagalpur, Gaya, Lucknow, Benares, Gorakpur, Bulanala, Muzefferpur, Jamshedpur, Gouhati, Tinsukia (Assam), Madras, Rangoon, Bassien, Mandalay. &c, Branches all over India & Burmah.

Proprietors:—MATHURAMOHAN, LALMOHAN, PHANINDRAMOHAN, MUKHOPADHYAYA, CHAKRAVARTY

Address all letters, money orders etc., to *Managing Proprietor*:—

Mathuramohan Mukhopadhyaya Chakravarty, B. A.,

Hindu Chemist & Physician.

Head Office & Factory—Dacca, Bengal. Tele: 'SAKTI', Dacca

Calcutta Head Office:—52/1, Beadon Street.

"Mrithasanjibani Sura" duly licensed by the Government is available in all our branches over India and Burmah.

Treatise on Ayurvedic Treatment and Catalogue distributed free on Application.

HEALTH IS WEALTH

You can keep yourself clean and healthy by the regular use of

KERALA COALTAR SOAP

DISINFECTANT AND GERMICIDAL

GUARANTEED PURE

AVOID SPURIOUS IMITATIONS

Manufactured by

Kerala Soap Institute, Calicut

BY APPOINTMENT TO

HIS EXCELLENCY THE EARL OF WILLINGDON

VICEROY & GOVERNOR GENERAL OF INDIA

AND TO HIS EXCELLENCY

THE GOVERNOR OF MADRAS

Always Buy Bamboo Brand Paper

THE GENUINE INDIAN PAPER
MANUFACTURED FROM
"BAMBOO"
BY THE
INDIA PAPER PULP CO., LTD., CALCUTTA
The Pioneer Co., in the front rank of Modern Indian Paper Industry.

The newest Paper Mill Operating in India to-day with the latest and up-to-date Machinery Converting Bamboo into pulp and pulp into Paper of finest quality employing Indian labour.

BAMBOO BRAND
PAPERS
FOR QUALITY

QUALITY AND SERVICE SECOND TO NONE

All regular consumers and dealers know this and you are invited to join their number.

India Paper Pulp Co., Ltd., are giving maximum quality with minimum cost. They have played a very important part in a short time leading the way towards utilization of a new material which exists in vast quantities throughout the country and which was a waste product formerly.

Prices and Particulars may be obtained from:—
Sole Distributor on Malabar Coast :

C. V. RAMAKRISHNA IYER,
CALICUT

Printed at The Scholar Press, Palghat and published by
E. H. Parameswaran at Palghat.